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Wide World

Darrow (left) and Bryan exchange views.

All the world watched as a Tennessee teacher, John Thomas Scopes, was tried for teaching the theory of evolution.

REMEMBER

The Scopes Trial

The Great 'Monkey Trial'

DARWIN ON TRIAL.

JUNE, SEPTEMBER, 1965

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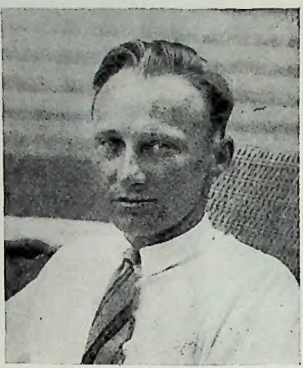

John T. Scopes

Some Aspects of the Scopes Trial

by C. Wm. Anderson

If you go into Robinson's Drug Store, in Dayton, Tenn. you will find, among its modern furniture, a table with wire back chairs dating from the twenties or before. It was at that table that the Scopes Trial started

Tennesee's anti-evolution law had been passed by the legislature March 21, 1925 and signed by Gov. Peay on March 23. Thus it became illegal to teach evolution in tax supported schools. The Governor did not expect the law ever to be used.

But George W. Rappelyea, local engineer, had decided that the law should be tested. On May 5th he met with some friends at that table in Robinson's Drug Store to plot the battle. The biology text used in Dayton was Hunter's *Civic Biology*. Mr. Robinson got a copy fron his stock for consultation. Mr. Robinson sold textbooks to Dayton students. Mr. Robinson was also head of the County board of education. *World's Most Famous Court Trail*, pp. 124, 130. The book definitely taught evolution.

Mr. Rappleyea persuadad John T. Scopes, Science teacher at the High School to have himself arrested for violating the law. According to what he told William G. Shepherd of *Collier's* Magazine: "I swore out the warrant righ there in the drug store and Scopes went out on the sidewalk and found Marshal Perry Swafford and asked to be arrested." *Literary Digest*, August 1, 1925

Immediately newspapers around the country publicized the coming trial. From then on three words used constantly and as if all-explanatory. They were: Intolerance, Ignorance, and Bigotry. No comment, at least editorially, was considered complete without them. And besides all that: the people of Tennessee were Religious!! To be religious was to be a member of Morondom ---with Bryan as your representative and idol. Darrow, *Story of My Life*, p. 249.

The American Civil Liberties Union agreed to finance the trial, and appealed for $10,000 "for the defense of Scopes in the evolution proceedings

(continued on p.42)

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The Scopes Trial-- 1925

By GEORGE McCREADY PRICE

I WAS in England when it happened. But I distinctly remember the tremendous interest shown by the newspapers in reporting day by day the details of what was said and what went on in the courtroom. It was said that more words were telegraphed across the Atlantic about this affair than about any other event that had ever taken place in America, including the assassination of a president. The same abnormal interest was shown by newspapers in Germany, France, and other European countries; India, Japan, and elsewhere in the Far East.

But why this excitement about the trial of an unknown high school teacher in a small, obscure town in Tennessee?

As a loyal believer in the truthfulness of the Bible, with a life experience of almost ninety years, I like to interpret events in the light of their historic background and their following results. When considered in this way, the Scopes trial has an explanation.

I notice that during the preceding one or two centuries, once every new generation—or about every twenty or thirty years—there has occurred a sharply revived interest in the subject of creation or in the relationship of the Creator to His created universe. And for a decade or more preceding 1925 much interest had been shown in the correct understanding of the sciences of geology and biology, those aspects of science which are related to religion or which deal with the same problems as are discussed in the first three chapters of the Bible. A strong array of magazine articles and books had been published which seemed likely to give people the real truth about the rocks and the fossils, in harmony with the facts revealed in the first chapter of Genesis, and also in the sixth, seventh, and eighth chapters, dealing with the Deluge. In view of this, it certainly looks as if all the abnormal interest in the Scopes trial was an artificial excitement worked up by the spirit of evil to head off, or counteract, this increasing light of truth.

During several years preceding the trial, William Jennings Bryan had been lecturing all over the United States, giving his Fundamentalist views regarding such subjects as organic evolution and the relationship between science and religion. He had been born in 1860 and thus was beginning to be a comparatively old man. Three times he had been nominated for the office of president, without success; but he had held high political office and was a tremendous at-

traction as a public speaker. By a successful law practice as well as by his lectures, he had accumulated a very comfortable fortune. Hence when he took up his campaign against the doctrines of evolution, he found an exciting response.

I first met Bryan after one of his lectures in Lodi, California. He had read one or two of my books dealing with evolution and seemed enthusiastic over the scientific support which they gave him. As soon as the plans for the Scopes trial got under way, he wrote me, begging me to join him. As the months passed in the preparation for the trial, he had time to renew this invitation several times. But I had been called to England in 1924 and could not leave my duties there. Besides, all the chief participants in the trial, both for the prosecution and the defense, had to pay their own traveling expenses and served without remuneration. And I did not have the fat bank account which this required.

Bryan himself was a curious combination of intelligence and ignorance, just the sort of person to look perfectly ridiculous when attempting to handle the scientific problems of evolution. He had had a good classical education before his law course. This, with his many years of experience as lawyer, editor, and public official, had made him a master in every trick and art of public speaking. But he knew nothing about the science of geology; and what is more, he did not want to know. He had a profound contempt for all such pseudo knowledge, as he regarded it.

His lectures against evolution were more like Sunday morning sermons than scientific discussions. The profundity and cogency of his scientific arguments can be judged by one example which he frequently used. He would ask why a red cow can give white milk and yellow butter by feeding on green grass. And the resulting applause was, as might be expected, enough to bring down the house.

With such a background, he and the many trained scientists who assembled at Dayton, Tennessee, in the summer of 1925 to defend the teaching of evolution were living in two distinct intellectual worlds. And it became very easy for a clever infidel like lawyer Clarence Darrow to hold Bryan up before the newspaper readers on all continents as an ignorant bigot, one opposed to modern education and intellectual progress. And since Bryan claimed to represent the Bible and its teachings about the origin of the world, the cause of Bible Christianity could also be made to look ridiculous and contribute to the hilarity of uncounted millions. For under such circumstances a poor defense of religion is worse than no defense.

So much for the background. We are now ready to look at the trial itself.

John Thomas Scopes was a twenty-four-year-old science teacher in the small town of Dayton. The textbook he used plainly taught the theory of man's origin from the lower animals; but it was the official state textbook, and the copies were furnished by the state. So Scopes supposed he was doing the right thing in using it. However, a law had recently been passed by the Tennessee legislature forbid-

ding the teaching of this theory, on the ground that such a theory is contrary to the teachings of the Bible. So what was to be done?

Some friends of Scopes said that the law ought to be tested. So it was arranged that he should be arrested for violating this law, to test its constitutionality. Scopes' friends felt that such a law would make the state the arbiter of heresy in a religious question, which is completely outside its legitimate function. Conceivably, they believed, a law might be passed to forbid any scientific theory if it could be shown to be contrary to the best interests of the public, or on the ground that it would produce widespread dissension and unrest, but not on the ground that it is contrary to the Bible. For the U.S. Constitution forbids the government to take any part in religious questions.

But great oaks from little acorns grow. Neither the prosecution nor the defense realized what a furor they were starting. And probably one side was about as surprised as the other at the outcome.

The prosecution, which started in this friendly way, almost as a joke, soon got out of hand and began to develop into deadly earnest as a religious crusade by Fundamentalists against what they regarded as atheistic science. Hence it was natural for them to choose as their leader William Jennings Bryan, who had already organized antievolution forces in twenty states, with antievolution laws enacted in nearly half as many. Soon after taking charge of the side prosecuting Scopes, Bryan declared that this trial would bring the forces of religion and evolution into a duel to the death.

Aroused by such a challenge, the defense enlisted Clarence Darrow, who had a national reputation for defending unpopular people and causes. Soon he rallied to his side Bainbridge Colby, a former secretary of state, and Dudley Field Malone, a fashionable Catholic barrister with strong liberal tendencies. The American Civil Liberties Union, an organization noted for its liberal leanings, soon joined up. With such leadership it was easy to enlist a galaxy of prominent scientists from the University of Chicago, Johns Hopkins, Harvard, and elsewhere, to act as expert witnesses in defense of the evolution theory, and a prominent Jewish rabbi and other liberal theologians to testify that there is no inherent antagonism between evolution and true religion.

With such an array of heavyweights on hand, it was inevitable that the news agencies would be all attention. Even before Friday, July 10, the date for the opening of the trial, swarms of newspapermen had crowded into Dayton. Local excitement grew in intensity and was almost uniformly on the side of Byran and the prosecution.

Before the weekend a jury was selected, and when on Monday court opened again, it was with a prayer by a local clergyman that God would defend His Holy Word against its enemies. Promptly the defense filed a motion to quash the indictment on the ground that the act was unconstitutional, quoting among other statements a decision of the U.S. Supreme Court that

said, "The law knows no heresy, and is committed to the defense of no dogma, nor to the establishment of any sect."

The defense also gave notice that it wished to call scientists and Biblical scholars to testify that there is no necessary conflict between evolution and Christianity. The prosecution then asked the judge to dismiss the jury from the courtroom while the subject of whether these expert witnesses were to be permitted to testify was being argued.

With the jury absent, but not the newsmen or photographers, Darrow made a plea for the state not to interfere in any religious controversy. The judge adjourned court until Wednesday to consider the motion to dismiss the case.

On Wednesday the court ruled against the motion to dismiss, declaring that the law has a right to say what subjects are to be taught in tax-supported schools—for instance, whether Latin, or astronomy, or chemistry, shall be taught. The prosecution then called witnesses to testify what Scopes had taught. It offered a copy of the King James Version of the Bible as an exhibit and rested its case.

Darrow next presented Maynard Metcalf, an eminent zoölogist of Johns Hopkins, a teacher of a large Bible class, and asked him a question concerning the evolution theory. Bryan's side immediately challenged this testimony as irrelevant, contending that the only question before the court was whether Scopes had violated the law. Again the jury was dismissed, and the court agreed to hear arguments on this point the next day. But the twelve jurymen were almost on the point of mutiny because they were forbidden to be within reach by either eye or ear of the verbal pyrotechnics sure to take place in their absence.

Thursday was a day of impassioned oratory by both sides. Bryan argued that expert witnesses were not necessary to reveal what the Bible says. Malone declared that an attempt was being made to stop the progress of scientific study. He was determined to make it plain that he and his Roman Catholic Church were on the side of science and progress. His speech made a strong impression on the crowd, and its report in the newspapers of the entire civilized world made a tremendous hit.

When the day closed, Darrow realized that although his side had gained a temporary advantage, yet next day the court would almost certainly rule out all the scientific argument and decide the case on the technical formality of whether the law had been violated. So in his council of war he asked all his expert witnesses to write out the testimony they were prepared to give next day if allowed to testify. In the early morning hours the judge came upon this group of experts busy at their typewriters, and after learning what they were about, he told Darrow he must not give these "expert" statements to the newspapers, for they might reach the jury. Darrow defied him by saying that the judge might do anything he liked with the jury to keep them from knowing about his expert witnesses, but the statements would go to the press.

As expected, when court resumed

next day, the judge did rule against all scientific testimony. Amid Darrow's protest that he would appeal the case, the hearing adjourned till Monday.

On Monday, Arthur Garfield Hays, representing the Civil Liberties Union and serving as an assistant to Darrow, got the written statements put into the record and then announced that his side wished to call Bryan to the stand as a witness on the side of the Bible. This was a sensational move; and if Bryan had been really wise, he never would have allowed himself to undergo the grueling cross-examination of such a man as Darrow. And he would have been entirely within his rights to have refused. But no such idea entered the head of William Jennings Bryan. He had such unbounded confidence in himself and in his side of the case that he permitted this clever infidel to hold up to the ridicule of the world slanted and often grotesque statements of the various details of the first chapters of the Bible. At last Darrow ended by getting Bryan to admit that he did not think the seven days of creation were to be taken literally, but might be understood as meaning the long geological "ages." Malone finished off by showing that the case was supposed to be a trial by jury, yet the men of the jury had been permitted to remain in the courtroom only about fifteen minutes since the trial began. On his account, as a good Catholic, he protested against Darrow's agnosticism being charged against the side of the defense.

On the following Tuesday Judge Raulston ordered all Bryan's testimony stricken from the official record, but all its grotesque pictures of the Bible had already been emblazoned on the pages of newspapers throughout the world. Theh the court declared that the only question remaining was this: What did Scopes teach? Darrow thereupon remarked that anything further would be a waste of time, and that the judge should recall the jury and then give an instructed verdict of guilty.

Accordingly, this was done, and Scopes was fined $100. On appeal to the Supreme Court of Tennessee the verdict was sustained, but the fine was thrown out on a technicality. The supreme court advised that the prosecution ought to drop any further proceedings. It declared, "We see nothing to be gained by prolonging the life of this bizarre case."

The adjective *bizarre* was well chosen. Seldom in all history has a more confused issue ever been tried in a court of law. And probably never was a public trial made such an occasion for hilarity and scoffing by skeptics and infidels throughout the United States and the entire world.

And the over-all results since have been similarly extraordinary. People who learn their "science" as they do their "religion" by intellectual osmosis through exposure to TV, radio, and the daily paper, now take it for granted that some form of evolution must be true, and that the Bible must be understood or interpreted so as to agree with this scientific "fact." Two atomic bombs on Japanese cities, Sputniks, other space satellites, have lifted everything called "science" into a sacred place of authority that must not be doubted or questioned. And what chance does an antiquated book like the Bible have when confronted with this modern god of science? This is the unfortunate situation today.

No one can deny the superlative position of so-called science in the esteem of the modern Occidental world and the correspondingly low rank of the first chapters of Genesis. Many causes have contributed to bring about this situation. But among them we must not forget the imporant part played by the Scopes trial of over a quarter century ago. For from its beginning to its close it was seemingly manipulated by the evil one himself to belittle the Bible by appearing to confirm the theory of

Darwinian evolution.

Today the Scopes trial has been largely forgotten. But the belittling of the Bible and ridicule of things sacred which it engendered, still continues. Fortunately, truth is still truth, regardless of what men do with it. ★★★

THESE TIMES, FEBRUARY, 1960

What English Scientists Think of the Tennessee Case

By Professor George McCready Price

THE general tone of newspaper comment here in England regarding the Tennessee "trial" is one of utter bewilderment and incredulity. Seemingly, very few people here understand or appreciate the strongly neutral or non-religious stand of American school law regarding the teaching of religion. And as the English evolutionists, even more so than the Americans, have always assumed the air that the battle was fought and won by their side long ago, with nothing now left but to assess the amount of the indemnity or reparations, it is very difficult for them to realize that, as a celebrated zoologist of California has expressed it, "the battle ground of evolution will have to be fought all over again, this time not between the scientists and the theologians, but among the scientists themselves."

Evolution a Religion

To the few people that I have personally come in touch with I have tried to point out these facts. I have also showed the intense feelings aroused on both sides, by the opponents of the doctrine of evolution, some of whom would seemingly almost go to the stake rather than have their children taught this doctrine, and likewise the doctrinaire evolutionists, who always assume the role of martyrs at the prospect of not being able to teach *my* child, *at my expense*, what they believe and I repudiate. And I point out that, if evolution is not a religion, it seems to have all the characteristics of a religion, in its tendency to arouse the deepest feelings and emotions of the human heart. Accordingly, as I have tried to show them, such a matter is precisely such a matter as the public schools must let alone. And I am glad to say that most Englishmen to whom I have presented these facts are quite agreed that these laws against the teaching of evolution are not such reactionary measures after all.

The current issue of *Nature* (July 11, 1925), the foremost scientific journal in the world, has a symposium of expressions of opinion from some thirty odd prominent scientists and educationalists regarding this subject. The editorial questionnaire sent out soliciting these opinions was itself quite biased and in some important respects misleading as to the real facts prevailing in America; and this is no doubt the reason why many of the replies show little more thought of the real problems involved than are shown in the current newspaper articles. Such is notably the case with the replies submitted by Edward Clodd, and Dr. E. W. Barnes, Lord Bishop of Birmingham, and others. However, there are some replies which contain much good sense; and of these I wish to select a few.

The first I will give is from

Sir Ray Lankester, K. C. B., F. R. S.,

formerly director of the Natural History Departments of the British Museum, who certainly will not be suspected of being prejudiced against the theory of evolution. He expresses the very sensible idea that the law ought to be obeyed until it can be repealed; for clearly not even the most doctrinaire evolutionist could honestly assert that he had a conscientious objection about keeping quiet regarding this theory. And he proceeds as follows:

> "The whole affair is being worked by journalistic enterprise in the States on a misleading basis. There is no 'trial' of the advertised teacher. He is no martyr. He is simply a case of the very ordinary failure of an employee to carry out the terms of his engagement and is dismissed

accordingly. He is under no compulsion. He can teach according to contract, or he can go elsewhere. He prefers to go" (*Nature Supplement*, page 72, July 11, 1925.)

Of course, we cannot but regard this as eminently fair and sensible. It is not generally known over here that this is a purely friendly "trial" and prosecution, merely to test out the law; and that whichever way the case may go in this lower court it is almost certain to be appealed to the Supreme Court of the State, to be in turn carried to the Supreme Court of the United States. But in view of these facts, it is all balderdash to talk about the "poor victim" of a merciless blue law, etc., etc., *ad nauseam*.

Professor W. J. Solas, Sc. D., F. R. S.,

professor of geology, Oxford University, expresses the doubt about the advisability of having such theories as that of Darwinism taught in the lower schools. He says:

> "For myself, I confess that I regard the Darwinian explanation as only a half truth, and I think that the discussion of this question requires wider knowledge and greater maturity of judgment than the schools are likely to provide. It should be left to the universities, and even then the implications of all evolutionary theories should be carefully borne in mind, for the effects of some of them, if rashly introduced into ethics, personal, social, or political, might prove to be disastrous in the extreme" (p. 75).

I think that some of us would amend this last statement by saying that these theories *have already* been introduced into ethics, personal, social, and political; and that they already have proved to be "disastrous in the extreme." And that is where the whole trouble lies, and why certain resolute Americans are determined that the public schools shall no longer be made a partner in such nefarious business.

F. A. Bather, D. Sc., F. R. S.

Keeper of the Department of Geology, British Museum (Natural History), makes out a very clear case for the teaching of facts without theories, a view of the matter that has not been sufficiently dwelt upon by others. He says:

> "Evolution is a theory of creation. There are other theories, and some of them, held by thousands of well-meaning people, may not be taught in the State schools of certain countries. Perhaps it is just as well not to teach any theories. A teacher who is not himself an investigator is liable to be too dogmatic and to bring forward a theory as a ready-made explanation of matters which he is really (like the rest of us) unable to explain. The right of free thought and free speech is one thing; the guidance of the young is another" (p. 77).

He proceeds to say that students who are taught facts without theories, with the interpretation of these facts left over until the students are more mature in years, receive "a better intellectual training than if the theory had been forced upon them." And he then gives expression to the following pungent and very pertinent words:

> "Are not Americans a little too ready to substitute theory for fact in their educational courses? Perhaps this attack is the inevitable reaction, and it may prove not unwholesome. It would do us all good to drop 'that blessed word Evolution' for fifty years" (p. 77).

I think there are a good many thousands of people in America who can say "Amen!" to the latter part of this statement, at least. I foresee that this expression will be often quoted in the "battle of the giants" on which we are now entering, for the conflict has as yet only begun.

Professor D'Arcy W. Thompson, C. B., F. R. S.,

professor of natural history, University of St. Andrews, thinks there might be worse things for certain people to do than to try to keep their children safe from what they consider wrong influences. He says:

> "If they did no more than forbid the teaching of evolution in their elementary schools, I should even be inclined to agree with them; for I feel myself none the worse that no schoolmaster ever dreamed of teaching Darwinism to me, nor has it ever been among the lessons which my own children learn. Few schoolmasters are really fit to teach it, and children have other fish to fry" (p. 79).

Dr. William Bateson

takes occasion to dwell on the imminent peril for all scientific research which to him seems to be implied in the widespread revolt against the teaching of this doctrine, —words which indicate that the good Doctor has been sadly misinformed regarding the real animus behind this movement. Professor Punnett, of Cambridge, treats the matter lightly, and intimates that such a widespread interest

in the matter of this "trial" ought to give wide publicity to the evolution idea. "It will," he says, "lead to some interest in these matters on the part of millions to whom, at present, evolution is nothing but a longish word that sometimes appears in a cross-word puzzle" (p. 80).

On this latter point, I am persuaded that this ignorance and hence indifference regarding the theory of evolution is far more applicable to the people here in England than to those in America. For it is certainly a fact that the common people of America already have a much better grounding in the elementary facts of natural science than do the corresponding classes in this country. And of course such a theory as that of organic evolution cannot mean very much to people who know little or nothing of such sciences as botany and zoology and embryology and general biology. But these sciences are essentially unknown to any in England except university men, and even then to those of only a few scientific schools. These matters are here in England still in the hands of only a small number of technically trained specialists; for there is no widespread knowledge of these elementary facts of modern science here in England, as there is almost everywhere in America.

Rev. A. F. Day, S. J.,
whose opinion is also published here among that of these many professional scientists, says:

> "Of course, the teaching of advanced evolutionism lends itself fairly readily to being made the vehicle for communicating an anti-religious bias. To endeavour to inoculate unformed minds with such a prejudice would evidently be taking an unfair advantage. Indeed, such conduct is opposed to science as well as to morality" (p. 83).

Lastly,

Professor S. J. Hickson, D. Sc., F. R. S.,

professor of zoology, University of Manchester, dwells on the importance of liberty for *the taught*, as well as the overworked *Lehrfreiheit*, or the liberty of teaching:

> "In the correspondence which has been published about the Tennessee State law on the teaching of evolution a great deal has been written about the importance of the liberty of the teacher. With all that we must cordially agree. But let us also plead for the liberty of the taught. Let us insist that in a free country the young men and women should be trained to think, encouraged to discuss, and free to form an opinion. The dogmatic teacher produces dogmatic pupils, and a State that insists upon dogmatic teaching produces a race of citizens deprived of that liberty of thought which is essential for its progressive development" (p. 81)

With these remarks also I heartily agree. Have I not been trying for twenty years to have the recent discoveries in geology freely discussed throughout the country? And have not the reigning clique of evolutionists worked their level best to keep these facts away from the public? In the present state of modern science, as given in my *New Geology*, and also in my latest book, *The Phantom of Organic Evolution*, the one great desideratum at present is a free and full discussion of all the real facts in the case. And apparently there is nothing that the people in the intellectual seats of authority dread more than this open discussion and free investigation. They have settled on a scientific creed, which has now become a reigning "orthodoxy," and is proving as intolerant as any entrenched orthodoxy of the past; for in this respect it is running true to form as a *religion* and not a science. Our demand is for the opportunity for the school children, as well as for others, to learn something of the facts on the other side.

Our demand is, "Let there be light"!

Moody Monthly October, 1925

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The First SKIRMISH in the *War on Evolution*

By ROBERT BRUCE THURBER

Editorial Observer at the Dayton, Tenn., Trial

THE scenes enacted and the words spoken in the battle waged in the courtroom of the little hill-town of Dayton, Tennessee, July 10-21, were infinitely more important to the world and Heaven than ordinary county-court cases. It was no tempest in a teapot, no child's play. Whatever of selfish interest and personal heroism and hero-worship entered into it is as nothing compared with the great issues at stake. And this little tilt is but the beginning of a vital controversy that is destined to rend religion asunder and try men's hearts and minds to the limit of anguish.

The legal aspect of the case was to try one John Thomas Scopes for breaking the recently enacted law of Tennessee, which says that any teacher in the tax-supported schools shall not teach that man descended from a lower order of animals, which is contrary to the story of the divine creation of man as taught in the Bible. The case itself was of little moment. Witnesses testified that Mr. Scopes did so teach. He admitted that he had, and had nothing to say in his own defense on this score. He pleaded not guilty only for the reason that he deemed the law inconsistent, indefinite and unfair; therefore unconstitutional. No witnesses were brought to say that he had not taught that man descended from a lower order of animals. The jury listened to witnesses only a few hours, and brought in a verdict of guilty after only a few minutes' deliberation. The defendant was fined $100 — three weeks' salary — and the case was finished.

This, the case minor, occupied only a few hours; but the case major stretched out over nearly two weeks. The writer sat through it all — thrilled, bored, astounded, disgusted, and instructed, by turns. Surely there has been nothing like it in all time, but he was impressed that there will be much more like it very soon.

A POPULAR DOCTRINE

TO GET at the beginning: belief in the theory of evolution has so spread among educated men and institutions of learning that it is the popular doctrine of the day. Long past confining itself to the natural sciences, its tentacles have taken in history, ethics, religion, sociology, metaphysics,

agriculture, and every other study that touches the practical life of man. So popular has it become in cultural circles that those adhering to it were led to believe that there were no educated people of any consequence who did not accept it. And because they heard no denial of this they became so bold as to say that only ignoramuses and yokels rejected it.

Then suddenly, to their real or simulated surprise and astonishment, a great state of our country, by its representatives in its legislative assembly, made a law forbidding the teaching of the theory in the public schools. Then they woke up to the fact that there is a multitude of good and educated people who are not evolutionists, and they began to complain of being persecuted as a minority. They protested that free thought was being curtailed and truth was being suppressed.

The law was sure to come to test sooner or later. It happened that Dayton was the place and Professor Scopes the first offender willing to be tried. Spurred to uphold the law, the local officials called for help. The late William Jennings Bryan, long a great leader, chiefly a political and only incidentally and latterly a religious champion, offered his services as counsel against Mr. Scopes and evolution,— most emphatically evolution. While Clarence Darrow, of criminal defense fame, Dudley Field Malone, and Arthur Garfield Hays, three of the shrewdest and most learned lawyers of the country, and all avowed evolutionists,— with Mr. Darrow a proud agnostic,— volunteered to defend Mr. Scopes. The defense was backed with plenty of money by the Civil Liberties Union; the prosecution had to take up offerings in the local churches to help defray its expenses.

The Whole World Was Stirred

AS WELL as the principles involved, which touch very closely the heart-interests of every Christian and civilized man, there were many other circumstances which conspired to give the trial great publicity. It was to be a fight between two individual champions, one of Bible Christianity and the other of agnosticism (I-don't-know-ism). There was no other great issue or event for the newspapers to page at the time, and the reporters made the most of every detail, of every sensational story, of everything that would make news and interesting reading. Besides, there is nothing that will draw the attention of liberty-loving people everywhere like an attempt, or supposed attempt, to coerce a man in what he shall believe and think. Consequently, over 20,000,000 words were sent out by the press, and not only America, but also Europe, Asia, and Africa, eagerly read the news. Not in recent years has Europe been so stirred by an American controversy.

Mr. Darrow came to the trial boasting that he would settle Mr. Bryan's influence with the people for all time. Mr. Bryan stated that it was a duel to the death between Bible Christianity and atheistic evolution, and he would defend God and His Word. But the trial was larger than Mr. Scopes, yes, larger than Mr. Darrow or Mr. Bryan. They were but flies on the horns of raging bulls. And

therein lay the secret of the world-wide interest in the great test. Vital principles were locking horns, and plunged as giants to the fray.

The very evident chief object of the lawyers on the evolution side was to give great publicity to the alleged proofs for evolution and thus educate the backward (?) peoples of Tennessee and other states, so that they will do nothing more to hinder the teaching and spread of the theory. This was to be accomplished under the guise of advocating freedom of thought and conscience.

The first move of the evolutionists (and the "defense" is very accurately thus named), was to parade the ignorance of the jury selected, and to emphasize that local prejudice was against them, and therefore the trial would not be fair. Practically all the newspaper reporters present, and a majority of the representatives of the religious and feature press, were evolutionists. Thus this side had the ear and the ink of the world's press. Mr. Darrow, who examined the jurors, sought to bring out that they were densely ignorant, and afterward made the statement that *all* of them had said that they *had never heard of evolution till this trial took place*. How much truth there was in this may be seen by noticing just what the jurors did say.

The next move was to show that the law is unconstitutional by fourteen counts, most of them technical. The most vital reasons given were that it abridged religious freedom, did not cherish literature and science, and was not definite and consistent. The court overruled all these. The law has nothing to do with churches or worship, but only with state schools. If the teacher is to have "religious liberty" to teach what he pleases to his students, what about the religious liberty of the parents who are compelled to send their children to school, compelled to pay school taxes, and compelled to let their children be taught a theory they do not believe, but think it is contrary to the Bible, the basis of their religion? The law is not against science, for science is the organized knowledge of established facts, and evolution is acknowledged by its adherents to be only a theory based on *some* facts. Again, the law plainly implies that to teach that man came from a lower order of animals is contrary to the Bible, and that that is the specific theory that is objectionable. This court could not repeal nor change the law, but could only interpret; and it was interpreted as being clear and plain in what it said and intended.

Anything to Get Publicity

FAILING to "instruct" the court and the local "yokels" in the theory of evolution by means of a ruling against the constitutionality of the law, the evolution leaders then sought to accomplish the same object by insisting that the testimony of expert scientists and theologians would have to be given, with the hope of making the court reverse its decision, but more especially to show what would be proved in the higher court. At every opportunity, in season and out of season, the evolutionists spared no pains to get publicity for their views. Instead of stating what they

expected to prove they proceeded at great length to prove it. After hearing one scientist as a sample of what the expert testimony would be, the court ruled out such testimony as irrelevant to this case. That should come in when the constitutionality of the law is determined in the supreme court.

Compelled to beat another retreat, the evolution side raised a great cry against the "suppression of truth," "fear of facts," etc., forgetting or ignoring that the opposition to evolution is not trying to suppress facts, but to repress theories and hypotheses from being called facts.

Fighting hard, and digging in for another entrenchment, the defenders of Mr. Scopes demanded that the scientific testimony be taken in writing and put on the court record, for reference in the higher court, the jury being absent since the Scopes case proper had been switched into a trial between evolution and anti-evolution. The court, "to be fair to both sides," allowed this; whereupon all that the evolutionists expected to gain was gained, for they were given a lengthy hour to read in open court, and publish through the newspapers to the world, all the proofs they had gathered from evolutionary scientists and modernist preachers. It was an educational triumph for evolution propaganda.

The evolution side did not try to be consistent with itself and with truth. It "proved" that no one knows what the Bible is, that no one can rightly interpret the Bible without being instructed by experts, that the creation and miracle stories of the Bible are merely myths and do not agree with each other, yet that the Bible is in perfect harmony with evolution, which — if we are to follow logically — must therefore also be fanciful and inconsistent. This is what always happens when religion and science are allowed to be tossed about in courts of law. Legal procedure is often far from consistency and fact. It is bent on winning a case, not on ascertaining truth.

Evolution's Uncertainties

THE scientific testimony adduced was the usual long-drawn-out findings of specialists. It gave many facts and discoveries, and then in drawing conculsions from these facts it abounded in such expressions as "most satisfactory explanation," "evidence abundantly justifies," "with considerable certainty," "difficult to explain unless," "seems to be," "tremendous probability," "if so . . . it must have been," "every scientist I know has accepted," "presumably," "geologists believe," "working theory," "open to investigation," "most likely."

Evolution scored again on the publicity count when near the close of the trial Mr. Bryan, against the vehement protests of his own side, and outside of any legal necessity for winning the case, eagerly allowed himself to be questioned

on his belief by Mr. Darrow. Without scholastic preparation for such a grilling at the hands of the agnostic lawyer, a preparation which many another anti-evolutionist has, he plunged into a battle of wits to defend his own belief and that of countless other Christians against the attacks of atheistic evolution. He made a valiant fight, and at many points carried the battle into the ranks of his enemies by in turn questioning his questioner. At nearly all points his faith suffered no defeat at his hands. He stood staunchly for the creative and miracle-working power of God, but could not expect Mr. Darrow to be impressed, since "spiritual things are spiritually discerned." The net result of this circus clash between two great leaders, who have long desired to get together, is variously estimated by both sides and neutrals.

But there is no question but that Mr. Bryan gave his case away when he stated that in his opinion the days of creation were not twenty-four-hour days, but might have been millions of years long. It seems to us that Mr. Bryan and many another estimable fundamentalist take this stand to escape the inevitable seventh-day Sabbath, if the creation days were evening-and-morning days as the record says; and in so doing irretrievably weaken their cause, and limit the almighty God in the greatest miracle of all. The evolutionist can readily concede that about six thousand years ago man had progressed just beyond the monkey or "missing link," but that through millions of years before that he was developing slowly into that state. Is this "theistic" evolution, the same error by another name?

We Draw Conclusions

AND what are our conclusions after close observation of the trial? One very emphatic one is that civil courts can never settle the questions which took up most of the time of the case. The questions of religious and academic belief were prominent a major portion of the time. In fact, they were the main issues, and drew all the interest. Religious belief or unbelief are matters of education and conviction from God or the spirit of error. The case in its narrower aspect need not have brought in religion at all; but it did, and inevitably will, for evolution unavoidably touches religion.

As we have maintained before, the only legitimate purpose of the law was to maintain the already recognized neutrality of the state on matters of religion. Its true intent should be to protect children from being taught evolution

(which is undeniably a religion, anti-religion, or affects religion) in the public schools, to the same degree and in the same way they were already protected, by previously existing statues, from being taught Catholicism, Protestantism, Judaism, or any other religion. Whether or not the legislators had this in mind when they made the law we do not know. The wording of the law was crudely and indefinitely put, and could have accomplished its object in an unprovocative way. It was simply intended to drive all religion, or anything connected with it, out of the public schools and into private schools and churches, where it rightly belongs.

We are well aware of the fact that some of the proponents of the law are working to get laws that will prohibit *belief* in evolution, outside as well as inside the public schools, and they are insistent that the Bible be taught in its stead. We stand as solidly and uncompromisingly against this as we do against the other. The public schools must stand free from religious teaching, and to the degree a law upholds this stand it is right and just to all alike.

On Which Side?

WE INSIST that this law does not abridge religious liberty in any way, when taken in its true intent. It does not say the Bible must be taught, but that nothing contrary to it shall be. Scientific facts and the Bible agree, but evolutionary theories and the Bible do not agree. And all our energy is enlisted in opposing any interpretation of it which would curtail in the least degree anyone's freedom to believe and worship at the time and in the place and manner he thinks best. But to teach a mere theory as truth, when it contradicts the Bible, to innocent children of parents who do not want it taught and yet are compelled to send their children to schools and pay taxes for their support, is quite another thing.

On what side do we stand on this whole question?— In a sense, on neither side. We are against the theory of evolution being taken as an established fact, especially because it absolutely denies, and must deny to be consistent, the Bible account of creation, the flood, all miracles, the atonement, the resurrection, conversion of sinners, and the return of Christ to destroy and renew the earth.

On the other hand, we cannot stand with those who expect that the courts can settle questions of religious or academic belief, nor with those who think that such questions are subjects for legislation. The law-makers and executives and courts can legitimately keep the state neutral, and that is all. One side in this great controversy would *evolutionize* the earth; the other would *revolutionize* it. The first would work by education, the second by legis-

lation. We can stand with neither. We can agree with the method of the first, but not its belief. We can agree with the belief of the second, but not its method.

The first business of Bible Christians in this day is to proclaim to the world that it will be revolutionized, but not by law nor human effort; that men's minds will be changed, but not by evolution. The Spirit of God will move upon the hearts of all who will to accept Him and His inerrant Word by faith; the earth will be revolutionized from above, and made a beauteous Eden where lovers of truth and God may start anew an eternity of development.

THE WATCHMAN MAGAZINE SEPTEMBER, 1925

WHY DO SCIENTISTS ACCEPT EVOLUTION?

by Robert T. Clark and James D. Bales

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Both James D. Bales and Robert T. Clark teach at Harding College at Searcy, Arkansas. James D. Bales is Professor of Bible and Robert T. Clark is Vice President in Charge of Research.

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Timely and arresting questions, with satisfactory answers by the author.

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(continued from p. 26)

at Dayton, Tennessee." *The New Republic*, 7/1/25 p. 136

Dayton (pop. c1800) took on a carnival appearance. There were food and lemonade stands and street preachers. A dry goods store owned by J.R. Darwin had a sign: 'Darwin Is Right-IN-SIDE.' T.T. Martin opened up headquarters for the Anti-Evolution League, of which he was president, and sold books. See photos, pp. 6-7, *Literary Digest*, 7/25/25 A dwarf negro was brought in. He was supposed to prove evolution, as was also a monkey dressed in men's clothing. A number of Bible-fighters also came, such as E. Haldeman-Julius, H.L. Menken, Charles F. Potter.

The ACLU retained as lawyers Arthur Garfield Hayes and Dudley Field Malone. Clarence Darrow, in New York at the time, went to the ACLU and volunteered his services. The ACLU did not want Darrow but kept him because Scopes insisted. (L.W. Levine, *Defender of the Faith*, p. 330). He was under the impression at the time that William Jennings Bryan had volunteered to assist at the trial. In this Mr. Darrow was mistaken no matter what the newspapers then inferred. Mr. Sue K. Hicks of Hicks & Hicks, wrote Mr. Bryan, May 14, 1925: "We will consider it a great honor to have you with us in this prosecution." Bryan's *Memoirs*, p. 483. He had also been retained by the World's Christian Fundamentalist Assn. to assist the prosecution. "I shall be pleased to act for your great religious organization," wrote Bryan, "and without compensation assist in the enforcement of the Tennessee law provided of course it is agreeable to the Law Department of the State." Levine, *Defender of the Faith*, p. 330. Mr. Darrow continued his story in his autobiography (p. 249), written seven years later, and altho Bryan's *Memoirs*, appeared the same year as the trial, it was apparently too much bother to verify what he wrote. He was too busy putting a pejorative twist to anything Bryan said or did. It served his purpose better.

Howard Morgan one of the students, testified that Scopes "said that the earth was once a hot molten mass too hot for plant or animal to exist upon it; in the sea there was a little germ of one cell organism formed, and this organism kept evolving until it got to be a pretty good-sized animal, and then came on to be a land animal, and it kept on evolving, and from this was man." WMFCT, p. 126 This is pretty much what Darrow says Scopes taught it in his *Story of My Life* p. 248. He also says that in doing so he taught 'the truth.' The *Reader's Digest*, March, 1961, p. 136, also states that Scopes was arrested for telling the truth. THAT is the truth? Are we to take it *LITERALLY*? A germ evolved in the sea and then on the land? If it got there at all, *naturally*, it must have behaved like any other germ since and died leaving some descendents just like it.

Mr. Darrow came to Dayton as a self-confessed scientist. Darrow, pp. 250-1. He had inherited his father's library which included Lysle's (sic) *Geology*. He knew that Mr. Bryan was to make a closing address. He assumed that speech was prepared, and in many copies, before Bryan left his Florida home for Dayton. Mr. Darrow settles the truth(?) of his bold assertion, he thinks, by using the word doubtless. According to Bryan's *Memoirs*, p. 484: "It was agreed that no closing speeches should be made, which led Mr. Bryan to com-

mit to writing the speech which he would have delivered in court. This work occupied the days following the close of the trial." The trial closed Tuesday, July 21, 1925. On Wednesday and Thursday Bryan dictated the speech to his secretary who typed it. (Why did he not save time and effort by using those manifold copies Darrow said he "doubtless" prepared in Florida??) On Friday he went to Chattanooga to arrange its publication. Friday night he read the proofs and after a trip to Winchester, he spent Saturday night to finish reading the proofs. Levine, p. 355-6.

Mr. Darrow objected to a sign, which could be viewed by the jury; which said: Read Your BIBLE. This was objected to by the defense Darrow says Bryan's voice was raised above the others in opposing him, meaning, 'doubtless,' that Bryan said it should stay. But look at the record: Bryan said: "May it please the court. Very often in the course of a trial, questions come up which may be decided on one of several grounds. One is the ground as to what is right. There are certain technicalities that are sometimes observed, and then there are decisions made in the spirit of accomodation. I cannot see that there is any inconsistency, even technically, between taking that 'Bible' up there off for the defence, if the defence insists that there is nothing in evolution that is contrary to it. (applause) If their arguments are sound and sincere, that the Bible can be construed so as to recognize evolution, I cannot see why 'Read your Bible' would necessarily mean partiality toward our side. It comes to me that both of us would want to read the Bible if both of us find in it the basis of our belief. I am going to quote the Bible in defense of our position, and I am going to hold the Bible as as safe, though they try to discard it from our wall. Paul said: 'If eating meat maketh my brother to offend, I shall eat no meat while the world lasts.' I would not go that far, that is, I would not say while the world lasts, but if leaving that up there during the trial makes our brother to offend, I would take it down during the trial."

There was much ado and a great deal of cant over Mr. Bryan's belief that the days of creation were long periods. On this point Mr. Bryan had many predecessors, many contemporaries, and many successors holding this view. If the opposition did not know this then what did they know? Christians who do not accept that view know it.

Although Bryan favored anti-evolution laws he was opposed to any fines. "We are not dealing with criminals," he wrote, "for whom fine or imprisonment is necessary." "Fines and penalties are not only unnecessary, but would, if included in legislative measures, turn attention from the real issue which is the protection of *the rights of all in matters of conscience and religious belief.*" *The Presbyterian*, Jan. 4, 1923, p.11 And he was willing to pay Scopes' fine if Scopes was unable to provide it. Levine, p. 335.

In 1955 a play, *Inherit the Wind*, appeared based, supposedly, on the Scopes Trial, and with a most spiteful characterization of Bryan. Altho the preface admits it is not history, it is usually looked upon as an authentic account. It has Scopes languishing in jail and in the movie version vegetables are thrown at him through the barred window, evidently by the nasty fundamentalists. It is questionable

(continued on p.47)

In DEFENSE of TENNESEE

Not Just Evolution But Materialistic Philosophy Is the Issue

by Frederick J. Gielow, Jr.

The unfortunate situation in Tennessee is the product of the teaching of a materialistic philosophy. If we grapple with the main problem and evil, all that is the product of this main evil will automatically perish with it. If we, on the other hand, concern ourselves primarily about the theories that result from this philosophy, it will merely give birth to other theories and fads. Like a physician, instead of merely using curative measures, we ought to use prevention, AND KILL THE CAUSE. *We must lay the ax at the root of the evil, and then the limbs of the tree of materialism will perish.*

The Tennessee situation ought to attract our attention to the "main show" or problem. With this in mind, I have written the essay, "In Defense of Tennessee." If the issue is dropped with the elimination of the ape-theory, then nothing enduring has been accomplished, for materialism remains in other fields of thought. But if the issue of materialism is brought to the fore (AND THEY WILL ATTEMPT TO PREVENT THIS), *then in the real battle that follows, all will be won, and both skepticism and materialism will be less likely to injure the vital faith of the coming generations!*

I WOULD rather be a pagan suckling in an outgrown creed than guilty of foisting a materialistic conception of life, void of purpose and will, on the younger generation. Certain modern scholars claim that materialism passed with the death of Ernest Haeckel. But even a superficial view of what is actually being taught shows that there is a revival of materialism cloaked with misleading terminology, and a resurrection of the old, materialistic philosophy of Herbert Spencer. This is not so much true of the sciences of physics and chemistry as of the more subtle field of psychology.

In their protest against the theory of the ape-ancestry of man, the people of Tennessee are objecting to the teaching as final truth of a speculation based on incomplete data and which is frequently presented by teachers in a way that is destructive of vital faith.

For awhile, educational methods were adapted to G. Stanley Hall's theory of recapitulation; but this is now considered by leaders in education as merely presenting an interesting analogy without basis of fact. Thus it is with the comparison of the skulls of animals down the long line of presumed human ancestors. While an interesting analogy may be drawn, there is no basis for absolute fact. In view of this, why should children be subjected to superficial education and the parents have no right to protest against the absurdities inflicted upon them in the name of "learning"?

The confusion apparent in the popular mind be-

tween evolution and the ape theory ought to be clarified. It is well to note that the men who framed the Tennessee law stated specifically that the ape-ancestry of men is taboo in the classroom. Evolution is the theory of adaptation to environment. It does not imply inevitable progress. It may even involve retrogression!

But the protest of Tennessee has not even touched the hem of the garment of dangerous modern tendencies in education. In their protest, these Southern folk are rendering a service to both education and science by forcing attention upon certain issues of which they themselves are not fully aware. The particular issue is the return of materialism.

The danger of suppressing free discussion is that man's peculiar weakness is to hunger for forbidden fruit. It is likely to promote interest in and a desire to investigate those things which are forbidden. But even this has its merits, *provided that* such interest be sufficiently patient to search for the complete truth, rather than to be content with the husks so eagerly offered by inadequately trained high-school teachers! There ought to be an adequate supervision of any system of education that permits instructors to present, as final truth, theories based on incomplete data, especially when destructive of faith. The action of the Tennessee Legislature should arouse a thorough investigation of what is actually being given young people as truth. *Academic freedom must be guarded jealously, but must also be prevented from degenerating into academic license!*

The real issue at stake is the increasing inroads being made by a revival of the old, materialistic philosophy of Herbert Spencer. This has full sway in the "Behaviorist" school of psychology. Behaviorists talk glibly about their belief in personality; but, when forced to state definitely what they mean, this "personality" resolves itself into nothing but the sum total of instincts, habits, reactions to stimuli, *et cetera*, with the complete elimination of will and purpose as these are ordinarily understood. Their personality is dissolved into the mist of nothingness! Yet they hide behind acceptable terminology to state directly opposite views and thereby win their way to confidence. Many young people succumb to these subtle ideas, and suddenly find themselves without any belief in soul, person, purpose or will.

Professor William McDougall, of Harvard, a noted opponent of the school of Behaviorism, states that the chief assumptions of Behaviorism are:

1. Mechanistic physiology will at some remote date prove adequate to the task that lies before it; *i. e.*, work out a complete description and explanation of the bodily processes of organisms (including the human) in terms of mechanistic principles of physics and chemistry.

2. It is possible to give an intelligible account of the relation between the facts of experience and the facts of behavior in terms compatible with such mechanistic physiology.

Professor Watson, formerly of Johns Hopkins University, is the chief exponent of Behaviorism. As a psychologist he eliminates the science of psychology, attempting to reduce it to a natural science.

In a recently circulated bulletin advertising a series of lectures at the People's Institute at the

Cooper Union in New York, Professor Watson was heralded as the great victor over Professor McDougall in a debate at Washington, D. C. It presupposes the infallibility of the three judges who once for all are supposed to have decided both mind and soul are a myth! The tenth lecture by Dr. Watson was entitled,

> "Talking and Thinking"—"a lecture which breaks the fiction that there is anything like mental life." According to their own behavior, it seems that in some instances there is ample proof for their argument! The twelfth lecture specified that personality (or soul) is but the reflection of the genetic history of our habits.
>
> Thus the revival of materialism is found in the field of psychology. If materialism died with Ernest Haeckel, it is certainly a lively specter! Behaviorism is nothing but the doctrine of predestination stripped of its God (or with the substitution of a god of matter and energy) and psychologized, just as the theory of the survival of the fittest is the same doctrine biologized!

During a recent religious conference, I was asked to lead the evening devotion for one of the groups of young men attending. The subject for the first night was "The Idea of God," and among the various ideas noted for thought and consideration was God as "energy," "power," etc. It was necessary to correct this erroneous view, inasmuch as God is not mere energy or power ("Motion," to use the term agreeable to Spencer). God is the great *person* who gives direction to this energy in an intelligent manner! As Creator, He is superior to materials, methods and powers in creation. Another frequent error which indicates confusion of thought is the claim that personality is mind and that God is mind. The human person utilizes mind and body as things or possessions. Nor is God a creature of mind stuff. He is personal, not mental, although He works intelligently.

Certain educators and religious journalists ridicule or make light of personalities, accusing them of following some new psychological fad. But let them remember that there are many educational leaders who are not sufficiently shallow to ignore the great fact of personality, and who insist that personality, both human and divine, be reckoned with. Among those who staunchly believe in the personality of God and also of man may be found such notable men and women as Dean Walter Athearn, of Boston University; Miss Calkins, of Wellesley College; Prof. William McDougall, of Harvard University; Professor Brightman, of Boston University, and a host of others. Such teachers may be regarded as safe guides and leaders for the intellectual development of our young people.

Our young people need to be taught that all personality is sacred and guarded against any theory that reduces life to the mere mechanical action and reaction of blind forces. It is good to be old-fashioned enough to believe that an intelligent purpose and will may be found in the universe, that it may be found in human beings, that God is a person and that the human being is likewise endowed with

personality, having been created in the image of the heavenly Father.

After the battle of Tennessee is over, the real issue will undoubtedly come to the fore. Should this fail to occur, it is the duty of Christians to compel its being brought to attention. The materialistic philosophy must not be permitted to sap the spiritual life out of the coming generations, nor ought the teachers of such a world view be permitted to "get by" in silence and safety. This dead old skeleton, dug up from the ruins of an ancient sepulchre of skepticism and materialism, ought to be raked forth and put into full view correctly labeled. By no means should it be permitted to come forth as an entirely new discovery to warp or stunt the spiritual growth of students in the colleges.

Destructive teachers must not be permitted to hide behind perverted terminology as a cloak for safety, but compelled, rather, to be honest in their use of terminology and to state their theories with sufficient definiteness to be clearly understood!

Let us hope that this lesser evil that at present concerns the State of Tennessee and some fourteen other States may not eclipse this greater danger of a materialistic philosophy, of which ape-ancestry is the product.

CHRISTIAN STANDARD *July 18, 1925.*

(continued from p.43)

if Scopes spent a single day in jail. According to *The New Republic*, June 24, 1925: "Young Mr. Scopes has gone back to Tennessee after being dined and feted in New York within an inch of his life." The night before the trial started Dr. Charles F. Potter arrived in Dayton and at the house in which he was to stay Scopes helped Potter with his bags. *The Preacher and I*, Potter. p. 269. One hot day during the trial Scopes walked out for a refreshing swim! Potter, p. 292.

Other incidents in this Windy play can be compared with what has been said herein.

The play has Mr. Bryan having a heart attack at the end of the trial. This did not happen. He is also shown being denied a single word to say at the end. On the contrary the judge asked him to speak, as well as others, and that speech is reproduced in this issue.

The trial ended July 21, and Mr Bryan died July 26, five days later. Darrow has him die two days later. Darrow, p.269. Scopes repeats this in his *Reader's Digest* article, March 1961, but he may have consulted the unreliable Mr. Darrow. Worse yet, a magazine entitled, *Borderline*, 9/64, p. 92. has him dying the next day and also said he tried to get out of Darrow's questioning: but this is wrong on both counts.

Mr. Darrow predicted that the Bryan College would never be in Dayton. His crystal ball was very cloudy: it is there. His cloudy crystal ball also told him there would never be a Bryan Monument in Washington City, but in 1934, two years after Mr. Darrow's book, President

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EVOLUTION and FREEDOM of MIND

Two Basic Questions

I. *Are Anti-Evolution Laws Blocking the Wheels of Progress?*

II. *Is a Creationist an Ignoramus?*

Harold W. Clark

Professor of Biology, Pacific Union College

PRESS dispatches of late seem to indicate that the evolutionists are very much concerned about the outcome of the Scopes case, judging by the amount of space given to the expression of their opinions, and also by the excited utterances which they are spreading everywhere. The creationists are saying little about the situation, perhaps because editors give them no chance (as I know to be the case in certain places), or perhaps it is because they are confident that they have the weight of truth and centuries of experience at their back, and therefore do not need to make such a commotion about being treated so unfairly.

The heading of an article, "IN DARKEST TENNESSEE," was the way in which my attention was first called to the real facts of the Tennessee law, by a write-up in a recent number of the *Literary Digest*. And since that article came out, the news writers of the country seem to have caught the cue. This dismal picture would indicate that if all the accumulated darkness attributed to Tennesseans could be retained over that state, there would certainly be a total eclipse of the sun, moon, and all the luminaries there ever were in the physical as well as intellectual heavens. One would think, to read the volumes of ebullitions that have poured forth of late, that all science and progress was about to be lost forever in the shadows of *superstition* and *ignorance* that a few *intolerant ignoramuses* and *infantile inquisitors* were bringing upon our fair civilization. My italicized words are well chosen, not because I write them, but because I have taken them from the press reports of the past few days.

WHY THIS SMOKE SCREEN?

THE smoke screen that is being thrown out by the *anti-creationists* is one of the favorite methods that a minority of men (or even squids) use when they face a losing proposition, and are forced to fight for their lives.

If the armament were so strong that the enemy had no chance whatever, a flotilla would have no need of a smoke screen. If the squid were bigger than his enemies, he would not need to dye the water black in order to crawl out of his unfortunate predicament. And if the *anti-creationist* had all the facts on his side that he pretends to have, he would not have to make such a hue and cry about *obscurantism*, *tradition*, *stagnation*, and "*no brains*" as he does.

The Tennessee Anti-Evolution Law issue is a question which is likely ultimately to involve the whole country in its legal meshes before it is settled, and so I do not think it wise to try to settle it prematurely in this article, written July 6, before the trial. Whether the people shall rule in matters of education, is a question which we leave to the courts. But whether the people who hold to the literal creation doctrine, instead of to the evolutionary plan, are necessarily ignorant and unscientific is another question, and one that it seems essential to clarify before the major problem can be attacked intelligently. So this article is supposed to deal with the scientific aspects of the case, leaving the legal phases to be settled by the lawyers.

At the very first, I wish to lay down a fundamental principle, which if it were clearly recognized, would clear the air of about nine tenths of the fog that now obscures the issue. It is this: that evolution is only a method or viewpoint for the interpretation of things as we find them at the present time, while creationism is an opposite and radically different method of interpretation. Neither one side nor the other has any monopoly on the *facts* concerning natural phenomena. Both sides have equal and unalienable rights to dig up all the facts that nature will yield to their research, and whenever any fact is dug up by either side, it immediately becomes common property to the whole world. On this point there should be no confusion, for I resent the intimation that creationists are ignorant and unlearned. We have just as many facts as the evolutionist has (unless he has a lot that he has never told us about, for we have been reading his literature by the ream for the past few decades , and the only difference is that the creationist sees in these *facts* an evidence for the literal interpretation of the Genesis record, while the evolutionist sees in them a strong support of his preconceived notion as to how things came into existence.

Famous Ignoramuses

IT IS largely because the creation viewpoint has not been given a fair hearing that creationists are said to be ignorant. If they were, then Agassiz and a lot of other famous scientists must have had "no brains," for they could not see the very argument upon which the modern evolution theory has been built. I refer to Darwin's *theory* of natural selection. "It is the supreme merit of Darwin to have pointed out a method by which a process of gradual development, or evolution . . . could be made . . . applicable to, and acceptable for, plants and animals, and especially for man. Until this was done, there could be no place for the new cosmogony in the general mind."— *Short History of Science, Sedgwick and Tyler, page 395.*

As I said before, the fitting of facts into the evolutionary idea is possible only when some *plausible theory* is invented to explain the scheme. And of course if men accept the theory, they must accept the explanation. Now let us notice that not all scientific men of Darwin's day accepted his theory: "Previous to the publication of Darwin's 'Origin of Species' in 1859, American zoologists were generally inclined toward special creation, in spite of the evidences for evolution which had been presented by Erasmus Darwin, Buffon, Lamarck, and Geoffroy Saint-Hilaire. This attitude of mind continued for some years after the publication of the natural selection theory of Darwin and Wallace. This was in part due to the powerful influence of Louis Agassiz and others who bitterly opposed the Darwinian theory."—*Wesley R. Coe, "A Century of Science in America," page 436.*

Now if men to-day are lacking in gray cells because they do not accept the evolutionary interpretation, I, for one, am willing to be on the same side with Agassiz, who is recognized as one of the greatest science teachers America ever had. I would rather be there than to be among the men who still cling to evolution when the theory of natural selection, upon which the world was persuaded to accept evolution, has been as completely exploded as the following indicates: "It must be admitted that the Darwinian theory of evolution by natural selection has fallen upon evil days (*Prof. E. W. McBride, "The Present Position of the Darwinian Theory," article in Science Progress, Vol. 18, page 76*)," and "By now, in fact, a new generation has grown up that knows not Darwin (*D. H. Scott, in Nature, September 29, 1921*)."

It was John Burroughs who said, shortly before his death, that Darwin had been shorn of his natural selection theories as completely as Samson was shorn of his locks. Logic and reason then, would lead us to place evolution in the proper category of hypothesis, rather than in that of fact, where the popular press is trying so hard to put it.

Let Not the Servant Reign

IT IS because these principles are not recognized, that so much ado is being made about the abridgment of academic freedom, suppression of scientific research, and the like. As if a law to prevent teaching an unproved hypothesis in state schools would prevent men from searching out the facts! The whole trouble lies in the acceptance of this hypothesis by so many scientists as their explanation of the origin and present situation of the world, and in the fear that if the present agitation over evolution continues, their theories will be discredited. To all probabilities, desperate attempts will be made to bring to bear not only supposed scientific evidence, but also ridicule and abuse, upon the creationist, in order that the public mind may be influenced in favor of the evolutionary interpretation of natural phenomena. But the public should keep clearly in mind the fact that science is observed and recorded *fact*, while interpretation of fact is merely the handmaid of science, and not science itself.

"Back to the darkness of the Middle Ages" is the cry that is being raised by the press everywhere. Tennessee and Mr. Bryan are making America ridiculous, declares George Bernard Shaw in the latest Sunday magazines. Sir Oliver Lodge warns Europe not to be afraid of evolution. And so it goes. One would think that the Tennessee law was going to reverse the wheels of progress and bring modern learning to a standstill. Lodge says, "Evolution means growth, development, and progress." And the creationist is accused of trying to maintain a static universe in which stagnation is the rule. David Starr Jordan, and others equally well-known, point to changes going on around us as evidence that evolution must be true and direct creation impossible.

The implication that direct creation does not allow for change and progress is false. It does not, it is true, allow of the idea that all forms of life have come from lower and simpler types by a process of development. It simply says that the earth and all life upon it came into existence at a comparatively recent date, being produced at the direct command of Almighty God. Since that time there have been many profound changes in the earth itself and in the living things upon it. As human inventive skill has been applied to the problems of nature, many new things have been developed. Burbank has "created" many new kinds of plants in a certain sense, but not in the sense that is implied when we think of ultimate origin. There seems to be a popular tendency to confuse evolution as a means of bringing the earth and life into existence, with progress and change in forms once created. The scientific creationist never denies the fact of many changes in the animals and plants *since* creation. What he objects to is the supposition that these observed changes constitute sufficient evidence upon which to base a theory of origins.

Why Such Laws?

WITH these statements regarding the fundamental scientific principles involved in the controversy, we might leave the case until the lawyers fight it out among themselves. But one question more is likely to trouble many — and it is easily answered. If the issue is dealt with on the principles here discussed, why should the believers in creation pass such laws? The answer involves the religious implications of the whole question. Because a man's religion is intricately bound up with his viewpoint of his origin, therefore his whole understanding of God, morality, and religious experience depend largely upon whether he believes in the direct creation of Genesis, or in the evolutionary plan. And thus it is a fundamental philosophy. Upon this basis, all the Tennessee law implies is that the state shall not teach to the children a philosophy of life that may counteract the religious teachings that these children are receiving at home or in their churches. Inasmuch as evolution is not an absolutely established fact, the real facts of nature may be taught without it, and thus the children be left with their morals unsullied.

The charge that anti-evolution laws are blocking the wheels of progress is as false as it is shallow. None of the *facts* of science are hidden by the creationist. Of course

there are unlearned men who believe in creation, just as there are ignorant and uncultured people who believe evolution. There is no argument over this point. But the creation viewpoint does not imply ignorance. I deny that any man can prove that it does. In all my study of science, though it has not been as extended as it might be, I have not been able to find any real truths of biology, geology, or any other science that are made any clearer by a belief in evolution than by a belief in creation. Neither have I ever had any one give me any proof for the assertion that evolution is a necessary belief to progress in scientific research. Some of the best minds I know, men with Masters' and Doctors' degrees, absolutely defend the scientific accuracy of the Bible. If the evolutionist has nothing that can appeal to such keen minds he certainly must have a highly concentrated form of knowledge. Yet he thinks all common people ought to understand it. Something must be wrong, and I am free to say that the wrong lies in the assumption that evolution is the only possible explanation of the origin of the earth and its life. If the creation idea were given half a chance, it could demonstrate its truthfulness far more easily than evolution has been able to prove itself.

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The Court Adventure of John Scopes.

J. B. CRANFILL

THE CASE of Johnnie Scopes, cooked up by the enemies of the Tennessee anti-evolution law, has found its end. Johnnie is plastered with a fine of $100 and is awaiting the result of the apeal to the higher court. I am not a lawyer, and I hesitate to speculate on the final outcome of this case, but my guess is (and it is as good a guess as the evolution guess is on science) that the Supreme Court of Tennessee will affirm the verdict and that Johnnie will have to pay his fine.

The case as a whole has been interesting. I do not share the view expressed in some quarters that the trial was a farce, and that no good has come out of it. On the contrary, I do not regard the trial as a farce, though Darrow and his co-counsel tried to make it a farce. I think of it rather as a trial of serious purpose which is freighted with a serious outcome.

The people of the world are much better informed concerning the teachings of evolution than they were when this trial began. Hitherto, parents and their children alike had regarded the theory of evolution as something quite interesting and harmless, but that estimate will never be held again. The theory of evolution as taught in our text books has been stripped of all its fanciful regalia and now stands out in bold relief as the protagonist of skepticism, infidelity and atheism.

It was very fitting that Clarence Darrow, the infidel, should be the chief counsel of little Johnnie Scopes. He is an outstanding agnostic and is aligned with that school of thought which would destroy revealed religion, annihilate the Bible, and dethrone God. He is a concrete example of the outworkings of the theory of evolution in a big man's life. No one questions the sincerity of Mr. Darrow, and no one questions the fact that he fairly represents the Darwinian evolutionists. He thinks of the Bible profanely as a book of legends and speculations, and classes it with the Book of Mormon, the Koran, and the literary productions of other heathen religions. His examination of William Jennings Bryan indicated with certitude his attitude concerning the Scriptures. He ridiculed the story of creation, the fact that Adam was the first man and Eve the first woman, and caricatured the story of Jonah and Joshua and other plain and unequivocal declarations of the Bible. Mr. Bryan, under the ridicule, sarcasm, and contumely of this atheist, bore himself with becoming Christian modesty and dignity. All of his answers were well timed, and will be approved by faithful Christians everywhere.

Hitherto, it has been believed and taught by many well meaning preachers and teachers that there is no conflict between the theory of evolution and the Bible, but this trial has demonstrated the absurdity of that view. If Darwinian evolu-

tion be true, our Bible is false. There is no place in the theory of Darwinian evolution for the Garden of Eden, the creation of Adam and Eve, the fall of man, miracles, angels or regeneration.

According to this theory, all matter, organic and inorganic, has come down to us through slow evolutionary processes covering millions or billions of years. These highbrows are not agreed as to the number of years or cycles that were consumed in the evolution of man to his present estate, nor have they explained to us how all the amoeba, frogs, tadpoles, wiggletails, monkeys and others of the animal creation have not, like other wiggletails etc., evolved into men. Why is it that a certain contingent of these wiggletails have evolved into men and women, while another bunch of them continues to wiggletail?

Clarence Darrow has nothing whatsoever to say concerning what some of our preachers call "Theistic Evolution". I was talking to one of these Dallas evolution preachers recently on this very vital point. He thinks there are two kinds of evolution—a Clarence Darrow kind of evolution, and what he calls "Theistic Evolution," but as a matter of fact there has never been but one kind of evolution anywhere, and that is the Darwinian variety. This same minister, so I have heard, said recently in his pulpit that the Book of Job was a legend and of course not to be classed as a part of our inspired Scripture—that there never was any such man as Job.

All of these skepticisms train together. The evolutionist preacher is, in every case a higher criticism preacher. He denies the virgin birth, he thinks the Mosaic account of creation a legend, and in general terms agrees with Clarence Darrow and other atheists.

It was interesting to note that the "scientists" who came down to Dayton to qualify as experts agreed that man descended or ascended from brute ancestry. They did not claim that man descended from the ape, the monkey, the ourang-outang and the chimpanzee. They alleged that we are first cousins, having all sprung from the same brute ancestry. The monkeys are not in fact our daddies; they are the grandsons of our granddaddies. According to their evolution theory, all of the apes, monkeys, ourang-outangs and chimpanzees are blood kin to us. These infidels would change the words of Paul where he said, "God hath made of one blood all the nations of men that dwell in the earth" to read, "God hath made of one blood all the men, monkeys, ourang-outange, chimpanzees, bugs, beetles and wiggletails that dwell in the earth, fly in the air, or swim in the sea". In other words, every time a man eats an oyster, he is swallowing his own grand-daddy.

It follows then that inasmuch as we are descended from brutes, or ascended from them, we are all brutes together. The only difference between man and the lower order of brutes is that he has a language, and he differs from the monkey in

the fact that he has dropped his caudal appendage.

Now the big question at Dayton was not the theory of evolution as such, although Clarence Darrow and his associates tried to project that as the main issue, but was concretely whether or not we who pay the taxes for the maintenance of the free schols are to be forced to place our children under the tutelage of these evolutionary infidel teachers. It is not a question, as has been alleged by the atheistic evolutionists, of freedom in teaching. It has nothing whatsoever to do with freedom in teaching the rudiments of learning. Nobody in the world questions that. Personally, I believe in the highest freedom in teaching. **I believe in liberty of conscience and freedom of speech everywhere. This is not the question at all. But the question is whether or not we shall be taxed for the maintenance of infidel schools and teachers.**

I have never believed in the teaching of the Bible in our public schools, and do not believe in it now. My reason is that there are those who patronize these schools and who are taxed for their maintenance who do not believe the Bible or in the Bible. Thereare a number of interpretations of the Bible, and if we have the Bible as a text-book in the public schools, one teacher may interpret it to his pupils another way. For this reason and for the futher reason that there are many patrons of our public schools who do not believe the Bible at all, I have always opposed its introduction as a text-book into our public schools. The various religious bodies have the opportunity and the privilege of establishing schools for the propagation of their principles. This they are doing everywhere, and many of these schools are not only being carried on, but are richly endowed.

NOW THE ISSUE AT STAKE, AND THE ISSUE THROUGHOUT OUR WORLD IS NOT WHETHER THE REVEALED RELIGION OF THE BIBLE SHALL BE TAUGHT AS A TEXT-BOOK IN OUR PUBLIC SCHOOLS, FOR THAT IS A SETTLED QUESTION, BUT WHETHER THE NATURALISTIC RELIGION OF INFIDELITY, EVOLVED IN MAN'S BRAIN, SHALL BE A PART OF THE CURRICULUM OF OUR SCHOOLS THAT ARE MAINTAINED BY TAXATION.

Darwinian evolution denies the Bible and ridicules it. The advocates of Darwinian evolution question all of the sacred doctrines that we have been taught to revere since we were born. Evolution denies miracles and angels. There is no place in the theory of Darwinian evolution for the resurrection of the dead. According to the principles of Darwinian evolution, Jesus of Nazareth, the Son of God, was descended from brutes.

The whole doctrine is monstrous, and yet these advocates of Darwinian evolution, of whom Clarence Darrow is an outstanding example, desire to cram down the throats of our children these infidelities and skepticisms. And while they are doing it, they demand that we pay the teachers for making infidels of our children.

There are some unquestioned and unquestionable sciences. Chemistry, botany, anatomy, astronomy—these are

sciences, and ought to be taught as sciences. The so-called sciences of biology, geology, and anthropology are not fixed sciences. They are largely speculative. No geologist knows how old any rock is that he holds in his hand; he only guesses at its age. No anthropologist can determine with certitude intricate and intimate problems of his so-called science. Nor can biology, notwithstanding its extravagant claims, advance one-millionth of an inch into the mysteries of the origin of life or matter. That they have sought to do this is beyond question, and if the finite mind of man could have reached up into the heart of eternity, and could have wrested from the bosom of eternity the secrets he covets, we would have no controversies now on the question of evolution, biology, geology, or these kindred so-called sciences.

They are as ignorant now of the origin of life as they were when they began. No scientist has ever penetrated the inscrutabilities of God, and never will. The only source of accurate knowledge of the origin of matter or of man is contained in Genesis. None of the evolutionary theories or the biological speculations have ever addressed themselves to my mind as being one-millionth part as reasonable as the story told in the book of Genesis concerning God's creation of the universe and of His crowning act in the creation of man.

Assuming for the sake of argument that the theory of evolution is true, who created the order through which these evolutionary processes developed? After man evolved, for instance, from the father of the monkey, or the ape, or the chimpanzee, how did he involve? What is it that keeps us from retrogressing? What created progression? If he be the product of a cell, who made the cell? Not long ago an atheist asked me who made God. The answer was and is that God is an uncaused Cause. Back of everything is omnipotence, and God created everything that there is in our universe

But I come back to the question of teaching. What is freedom in teaching? Would freedom in teaching permit a Roman Catholic teacher to teach dogmas of his church in our public schools? Would freedom in teaching permit a Baptist teacher to ridicule and anathematize the Roman Catholic faith? Or the Jewish teacher to teach that Jesus was not divine? Would a Mormon teach, if there should be one among us, be permitted to teach the dogmas of the Book of Mormon, and refer longingly to the old-time polygamous practices of that church? To ask these questions is to answer them. It would be absurd for any teacher in any of our public schools to be permitted to promulgate any religious dogma he might hold. By the same token, he should not be permitted to teach an anti-Christian philosophy of origins, which is in itself a religion, fighting revealed religion with Satanic desperation.

None of the advocates of evolution testified at the recent Dayton trial or have ever testified elsewhere that the theory of evolution has been established as a fact, but as a hypothesis, which being interpreted and translated into understandable language means that the whole thing is purely speculative. I don't want my children fed on these things in our public schools. When I pay my public school tax, I want to feel that my children when they go to the public schools, are to be instructed in the rudiments of proper education, and not transformed into infidels and skeptics before they reach the high school age. I do not want them taught that the story of creation in the Bible is a fraud and a hoax, and that Jesus Christ was nothing more than a man.

We are at death's grip with this evolutionary theory. Personally, I am for the Tennessee law, and I am for a similar law in every State of the American union. These teachers in our schools have no right to enter into the realm of religion and teach any kind of religion

or non-religion or anti-religion. Theology is entirely out of their sphere of activity. Down the centuries come the words of Jesus of Nazareth, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The schools belong to Caesar. They do not function in the realm of religion, and no public school teacher has the right from any standpoint to teach religion to my child in the public schools or to teach infidelity. If textbooks are used to carry this skepticism into our schools they should be barred and we should have books that do not impinge upon the spiritual realm in any way whatsoever.

The Scopes case was a wonderful revelation to our American people. The scholastics already knew, but the great public didn't know that in order to be a Darwinian evolutionist one must follow the lead of Clarence Darrow and ridicule all the Bible. With them the Bible is a book to be hated and despised, and that is the trend of this entire teaching wherever we find it. We have not always known this. We have been beguiled and lulled to sleep with the bland pronouncements of these highbrows, some of whom even declare that there is no conflict between "science" and the Bible

I agree with them that there is no conflict between true science and the Bible. The point of disagreement is in the fact that believers in the Bible do not accept their definition of science.

EVOLUTION IS NOT A SCIENCE. IT IS A GUESS. DARWIN DID NOT CLAIM THAT IT WAS A SCIENCE. HE PROJECTED HIS SPECULATIONS AS HYPOTHESES. IT WAS LEFT FOR HIS MYOPIC FOLLOWERS TO OUT-DARWIN DARWIN BY CLAIMING FOR HIS VAGARIES WHAT HE HIMSELF NEVER HAD THE HARDIHOOD TO CLAIM FOR THEM.

I note that another cooked-up case has been filed by a Washington City atheist in order to get the evolution question before the Supreme Court of the United States. I hope this effort will succeed. We need to know our standing as believers in the Bible and revealed religion. Doubtless, followers of Clarence Darrow will soon project a movement to remove from our silver dollar the words "In God we trust," and substitute the following: "In oysters, wiggletails, apes and monkeys we trust."

THE WAR IS ON, BUT IT HAS COME TOO LATE. IF OUR ANCESTORS HAD KNOWN WHAT THIS EVOLUTION THEORY WAS, IT WOULD NEVER HAVE BEEN ENTRENCHED IN OUR LITERATURE AND LEFT AS WE FIND IT NOW. THIS SERPENT NEVER REALLY UNCOILED ITSELF UNTIL CLARENCE DARROW BROUGHT IT DOWN TO DAYTON. THERE ITS FIERY, FORKED TONGUE AND ITS SINISTER SIBILATIONS CAME OUT INTO THE OPEN, AND WERE REVEALED IN ALL THEIR SATANIC AND SINUOUS ENORMITIES.

IN THE LANGUAGE OF GOD'S ANCIENT PROPHET, "IF THE LORD BE GOD FOLLOW HIM, BUT IF BAAL BE GOD, FOLLOW HIM."

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EXPERT MISCONCEPTIONS of SCIENCE

A scientific review of the expert testimony submitted at the Tennessee evolution trial.

Harold W. Clark

Professor of Biology, Pacific Union College

THERE seems to be great confusion in the minds of experts between the facts of nature as discovered by science and their interpretation by philosophy. The result is that a great deal that is nothing but hypothesis and "guesswork" is registered as fact, and the public is expected to accept these expert opinions as scientific fact. Nowhere has this state of affairs more openly existed than at the recent Scopes trial. If the testimony of the experts who filed affidavits on the scientific proofs of evolution might have been given on the witness stand, where cross-examination could have torn it to shreds, the world would have been treated to the spectacle of men who believed in evolution because of their profound ignorance of the fundamental postulates of the creation doctrine.

The most prominent misconception of the problems of evolution appears to be in the very definition of the word itself. Dr. Maynard M. Metcalf says: "Evolution is, therefore, the doctrine of how things have changed in the past and how they are changing in the present." Prof. Horatio H. Newman, zo-ologist, University of Chicago, defines it thus: "Evolution is merely the philosophy of change as opposed to the philosophy of fixity and unchangeability."

But change does not mean evolution, for Richard Swann Lull, of Yale, tells us that "evolution is the gradual development from the simple, unorganized condition of primal matter to the complex structure of the physical universe; and in like manner, from the beginning of organic life on the habitable planet, a gradual unfolding and branching out into all the varied forms of being which constitute the animal and plant kingdoms."

The Straw Man of the Scientists

PROFESSOR NEWMAN is correct when he remarks that "even the convinced special creationist would hardly claim that species have remained immutable since their creation only to begin to change during the present era." No special creationist has any need of thus making a fool of himself, since there is no reason whatsoever why he should assume an absolute fixity in all living forms since their creation. The

admission of change is in no way a capitulation to the idea of evolution, as Lull defines it, for it is one thing to observe present changes and learn their laws, but altogether a different thing to assume that the present operations are any indication of the method whereby the original forms came into existence. The creationist admits all the facts of biology and genetics, with all the laws of change in life forms, but denies the necessity of postulation of these processes as methods of creation. Professor Newman is ridiculing a position that exists only in his own imagination, for no creationists are so foolish as to believe what he seems to think they do. They are wise enough to see scientific facts, and more than that, to see the difference between fact and hypothesis, which is more than the average evolutionist can do.

Darwinian Phraseology

ON THE other hand, accounting for the origin and development of the universe and of living forms by the extension of observable change is nothing but fantastic imagination, for admitting that change does occur does not in any way obligate us to believe that the events of the past have always been subject to the same uniform action of natural forces that we find acting to-day. Newman practically admits this in his statement: "The evidences of changes that have taken place in the remote past must, in their very nature, be indirect and to some extent circumstantial." And Dr. Winterton C. Curtis, zo-ologist, University of Missouri, says: "The evolutionary evidence of astronomy is vague and remote, although generally accepted by the layman." In describing the origin of the earth and the solar system he uses the following typical Darwinian phrases: "are postulated," "it is believed," "seems to have been," "perhaps," "few will combat," and "presumably." And the reason for his faith in the efficacy of such a formula of uncertainties lies in his statement that "since the publication of James Hutton's 'Theory of the Earth' in 1795, it has been a cardinal principle of geological science that past changes of the earth's surface are explicable in terms of changes now in operation." Acceptance of this unproved and unprovable postulate allows men to "may be" and "perhaps" all they please in regard to the details of evolutionary process while maintaining faith in the primary "fact" of evolution because of the *assumption* of uniform action of natural forces. Of course, if uniformity were true, evolution would be a bounden conclusion; but *uniformity is still a hypothesis*, and evolution can never be proved by a hypothetical proof.

Seeing Through Darwin's Glasses

IN THE light of the foregoing principle, we can pass lightly the long recital of details of geological history given by several of the experts. The description of the life of the various "ages" and the elaborate portrayal of geological evolution must be regarded as the *interpretation* of facts by men who see things through "Darwin's glasses," as the following quotation plainly shows: "The publication

of Darwin's 'Origin of Species' in 1859, in which evolution was made the key to the history of the animal and vegetable kingdom, produced an extraordinary revolution in geological opinion. The older schools of thought rapidly died out, and evolution became the recognized creed of geologists all over the world."—*Encyc. Brit., volume 16, page 644.* Plainly, then, geology is no proof of evolution, for all the rocks have been classified on the assumption that their contained fossils have evolved in order from simple to complex. Rocks with simple forms are classed as "old," and those with complexly constructed fossils are called "young," and so far as the actual position of the rocks is concerned, it counts for nothing. Even the bottom layers of mountain ranges must be called younger than the top if the fossils in them happen to come near the top of the evolutionist's scale of succession of life forms.

Burbank's Proofs

COMING back to the present changes, we find another most glaring misconception expressed in several of the affidavits; namely, the idea that the studies and experiments in plant and animal breeding have proved that evolution is now going on. Dr. Curtis states it thus: "Evolution has taken place before the eyes of men. . . . The modern science of genetics is beginning to solve the problem of how evolution takes place, although this question is one of extreme difficulty." He admits the difficulty which the evolutionist faces in this problem, for a few paragraphs later we find these words: "The initial step in evolution is the appearance of individual variations which are perpetuated by heredity rather than the selection of variations after they have appeared." And right here he is up against the fatal flaw in the whole hypothesis of evolution, for all that modern science can solve is the inheritance of variations after they once appear; as to the explanation for their appearance, the silence is profound.

While apparently too self-evident to confuse anyone with even an elementary knowledge of biology, the overworked "creations" of Burbank and other breeders come in for their share of exploitation as proofs of evolution. Because man has been able by selection to produce better strains of plants and animals, it is assumed that evolution is going on about us continually. The fact is entirely overlooked that none of these new strains are in any sense to be considered as species, but are merely varieties, and if left alone would rapidly degenerate to the common level of the wild races from which they were selected. The science of genetics offers no proof of evolution, but on the contrary, positive evidence of the law of Genesis that each kind produces after its own kind. "It comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation, ideas which would almost take us back to creationism."—*M. M. Caullery, of Sorbonne University, Paris, in Science, Apr. 21, 1916.*

Considerable attention is given in the testimony of the

experts to facts from comparative anatomy, and the resemblance of the human embryo at various stages to the structure of certain forms of lower animals. On the first point, no man living can give reasons why

the presence of similar organs in different animals should prove a common origin. All animals have to eat, therefore must have mouths; all have to move, so must have muscles; all react to stimuli by means of a variety of nervous organizations. Fundamentally, all must have a more or less resemblance to one another. These points are too obvious to warrant any difference of opinion; on them every evolutionist and creationist are agreed that they are no proofs of origin. Why not carry the principle farther: certain animals have backbones — fish, frogs, turtles, birds, and man; therefore the higher types are descendants of the lower? Not necessarily, but the higher are simply more elaborately adapted modifications of the common plan. Similarities in form and arrangement of organs are necessary whenever the different animals have to grapple with the same problems. Common ancestry is no more proved by similarity of structure in animals than in motor cars. All kinds of variations in complexity of ignition, carburization, and steering, are found in automobiles, but no one can say that they were developed on any progressive line of advancement. The analogy holds for the living creatures, and a Creator is not bound to a process of evolution to reach His goals simply because man finds all kinds of variations in living things.

Is Evolution God's Way?

AS FOR the notion that the resemblance of the embryo to the fish and amphibian structure represents a recapitulation of the steps in evolutionary processes, we need merely state that this theory is much like the evolutionary theory which it is intended to bolster up. It is still quoted as if it were true, in spite of the fact that its details have been thoroughly discredited by men of authority. Professor A. Weber, of the University of Geneva, speaks of its "almost unanimous abandonment." Dr. Thomas Hunt Morgan, of Columbia University, says that the idea "is in principle false," while Professor W. B. Scott, of Princeton, says that "by some high authorities [it] is altogether denied."

In view of the acceptance of the Bible as a human document, denying its divine inspiration, these experts *demand* that the new revelation of modern science must be taught as a religious dogma. Listen to Dr. Metcalf: "God's growing revelation of Himself to the human soul cannot be realized without recognition of the evolutionary method He has chosen. Teaching in any field that deals with living things is disgracefully, yes, criminally inadequate if it omits emphasis upon evolution. . . . The literalist interpretation of the words of the Bible is not only puerile, it is insulting, both to God and to human intelligence." Speaking of the efforts of the Fundamentalist to prohibit the teaching of evolution as God's new revelation to man, he says: "This is evil influence, criminal, damnable. Truth is sacred, and to hinder men's approach to truth is as evil a

thing, as unchristian a thing, as one can do."

With the last sentence we agree absolutely; and the whole outcome of the present controversy will be to force men to decide whether human interpretation of the Bible shall stand, or whether the Bible is in reality the divinely inspired Word of God. Into this battle we are now entering, and the future promises to give even greater and more vital developments than have yet taken place. Every one who is interested in the future of his soul must make his decision either on the side of human theory or divine authority. There is no halfway ground; it is a battle to the death

THE WATCHMAN MAGAZINE OCTOBER, 1925

FACT OR THEORY?

In "Atheism in Our Universities," the late Prof. Alfred Fairhurst tabulates the replies to a questionnaire he sent to leading American educators. One question was: "Is evolution to be regarded as a science or only a theory?" The following are some of the replies:

"Evolution is only a theory."—Charles W. Eliot, President Emeritus, Harvard.

"It is a process, not a science at all."—Arthur T. Hadley, Late President of Yale.

"A theory."—Dr. John J. Coss, Columbia University.

"I prefer to regard it as a hypothesis, in the strict logical sense of the term."—Prof. R. M. Wenley, University of Michigan.

"Theory."—Professor Nachtrict, University of Minnesota.

"A process, neither a science nor a theory."—Frank J. Goodnow, Johns Hopkins.

"The doctrine of evolution is a theory."—Prof. D. B. Casteel, University of Texas.

"Only a theory."—Prof. W. Brent Greene, Jr., Princeton Theological Seminary.

"Many phases of evolution are demonstrable, others are only theoretical."—Prof. E. G. Conklin, Princeton.

"A theory."—Pres. L. H. Murlin, Boston University.

"I should call it a theory."—Henry C. King, Oberlin.

The man who accepts the theory of evolution as a fact does so on faith, not on undisputable evidence. In teaching evolution as a fact, he is teaching a part of his creed—his faith, his religion. Schools, supported by taxpayers' money, are not the places for the teaching of a religion of pseudo-science. We doubt that any fair-minded persons can read the replies to the questionnaire in "Atheism in Our Universities" without being convinced that among educators at least there is no agreement as to what is meant by the term "Evolution."

--*Christian Standard*, July 18, 1925

Darwin on Trial.

The Case against Evolution.

By GEORGE McCREADY PRICE, M.A.

In the Dayton trial Mr. Bryan quoted in support of his case against Evolution "The Predicament of Evolution," by Mr. George McCready Price. Mr. Price is the author of numerous scientific works, and was formerly Professor of Geology in Union College, Nebraska. Scientists have been the authors and supporters of Evolution and here is one of their number challenging the basis on which the theory of Evolution is founded. Many of our readers will find his views novel and all should give them serious consideration.

IN spite of the recent legal squabble at Dayton, Tennessee, most people in England seem to be quite unaware of the widespread revolt against the doctrine of organic evolution now in progress in the United States. And although it may not be flattering to England to say so, this revolt "has begun in America simply because the United States is a more advanced country than England," to quote the words of Joseph McCabe in *The Literary Guide*, August, 1925. Hence it may not be amiss for us to go over briefly some of the reasons for this condition of affairs.

This revolt has a two-fold aspect, the religious (including the moral and social) and the scientific. With the former we are not here concerned; the latter has been systematically ignored in this country, but is well worthy of some attention.

Two facts regarding the prevalence of education in the United States are essential as a background, in studying this problem. First, advanced education is far more widespread in America than here in England. By this I do not mean for a moment that the average college-trained American is in any way superior to the educated Englishman; but it cannot be denied that, out of a million people from each of these countries, a much larger number of the Americans would be found to have had high-school or university training. If we add to this the further fact that such sciences as botany, zoology, and general biology are very much more commonly taught in the high schools and colleges and universities of America, we will have the background essential to a proper understanding of the other aspects of the question we are here to consider. Hence it might be very naturally inferred that it is not because the Americans are a very backward

people educationally, but because they are an advanced and progressive people, that we are witnessing the spectacle of many thousands of people of all classes rising in a militant attitude of resistance to this theory of organic evolution. I am here not in the least concerned with the right or the wrong of passing laws or enforcing them saying what subjects shall or shall not be taught in the tax-supported schools of the various States of the American Union; I am here looking at the matter solely as a spectator, and am merely trying to narrate the facts in the case.

But what are the scientific reasons which are leading many well-educated people to discard this theory which has so long been accepted, and which is still very widely accepted among people of good education? For, in spite of some very positive statements to the contrary which one sees in the newspapers and magazines, there are literally thousands of people in the United States with full college (or university) education, and an education which in many instances has included much work in the natural sciences, who are very positive in repudiating the theory of organic evolution, as in any way an adequate explanation of the origin of the plants and animals of our globe. The late William Jennings Bryan should not be regarded for a moment as a fair representative of the class to which I refer. Mr. Bryan had a literary and legal training which he received very early in life; but, although he had a keen mind in certain respects, he was singularly immune to any inoculation from the ambient scientific spirit; and to the last he refused to study even those scientific arguments which were available on his own side of the question. But there are thousands of people who have had good training in several of the biological sciences (to say nothing of the physical sciences), but who are nevertheless discarding the theory here referred to. Thus the question naturally arises, Why are they taking this attitude?

Their reasons may be grouped under two heads, the biological and the geological; thus corresponding to the two general divisions under which the arguments *for* evolution have been advocated.

If we look at the history of this doctrine (and the doctrine cannot be understood apart from its history), we see that it grew up on two main foundations: First, the geological uniformitarianism of Charles Lyell, which, of course, already included the *serial arrangement of the fossils* in a very definite order supposed to be truly historical; and second, the *method* of actually changing or transforming species, as

suggested by Darwin and Lamarck. And so long as these two foundation ideas were regarded as reliable and scientifically established, organic evolution was rightly regarded as a reasonable explanation of the origin of the organisms which have peopled the earth. But naturally enough we may ask ourselves, what would naturally happen if *both* of these foundation ideas are discredited as unscientific ?

The three chief methods of trying to explain the " origin of species," or the means by which one type of animal or plant might become completely changed over in the course of many generations into a different type, are those suggested respectively by Lamarck, Darwin, and De Vries. Each of these theories had its heyday of popularity ; each has still a few ardent propagandists ; but all have alike been practically discarded by the great majority of biological students. Many modern men of science take the attitude that possibly all three of these explanations have some merit in them ; forgetting, as it seems to me, that these three explanations are almost mutually exclusive, and are quite inconsistent with one another, and that our modern knowledge of experimental breeding, based on Mendelism, tends to discredit each and all of these once-popular explanations. True, there are others who are still hoping that some other method of transforming species will turn up under further study ; but to my mind the best type of modern biological thought is represented by the declaration of Bateson, in his Toronto address, about four years ago. In this address he said :

> We cannot see how the differentiation into species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species . . . Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of "species."—*Science*, January 20th, 1922.

This attitude of "faith" in evolution *somehow*, in spite of the disappointment experienced under our greatly increased knowledge of heredity and variation, as based on experimental breeding, is also expressed in another notable address given by D. H. Scott at the Edinburgh meeting of the British Association for the Advancement of Science (1922), in which this eminent botanist also spoke of believing in evolution as " an act of faith." In this connection it might be well to recall that Huxley once said that the man of science had learned to " trust in justification, not by faith, but by verification." However, this belief in evolution *somehow*, as an act of faith, might be understood, if the geological back-

ground were still intact and of assured scientific value. But what is the real situation with regard to the geological evidence for evolution ?

Clearly enough, if an impartial geology, that is, one not vitiated with evolutionary assumptions, can prove that the earth has been peopled with a series of gradually advancing types of life, and can assure us of the *definite order* in which these various types appeared, this fact alone would almost win the case for some sort of organic development. For I think it almost instinctive in the human mind to prefer some connection of natural development between the members of such a series (if they were actually successive in time), rather than to posit a long series of successive creations, as Cuvier and his followers did ; creation we know, and evolution we know ; but what is this *tertium quid*, a mental hybrid as useless and impotent as other hybrids ?

On the other hand, if on investigation this geological witness turns out to be quite untrustworthy, or is even convicted of collusion with the defendant, we shall not be able to work up much enthusiasm for any scheme of evolution merely from the acknowledged resemblances of comparative anatomy and from the curiosities of embryology, without this background of the geological series arranged in a definite and reliable order which has all the features of a real world-history.

What, then, is the situation with regard to this matter of the geological evidence for organic evolution ?

Fortunately, I do not have to depend any longer upon my own arguments along this line. For George Barry O'Toole, Ph.D., has just given us a very remarkable book, entitled "The Case for Evolution," this book having been published by The Macmillan Co., New York, this past April. If the evolutionists ever were justified in saying that there is nothing in print of a scientific nature opposed to their theory, they can now no longer make such a statement, unless they adopt the tactics of Nelson at the battle of Copenhagen, when he put the telescope to his blind eye and declared he really could not see the signal which called upon him to change his course.

Dr. O'Toole's third chapter, entitled "Fossil Pedigrees," covers some sixty pages, and is a complete endorsement and even an amplification of the line of argument presented in my own "The New Geology, a Text-book for Colleges" (1923). And in his summary of the case he says :

> The palæontological argument is simply a theoretical construction which presupposes evolution instead of proving it. Its classic pedigrees

of the horse, the camel, and the elephant are only credible when we have assumed the "fact" of evolution, and even then, solely upon condition that they claim to approximate, rather than assign, the actual ancestry of the animals in question. In palæontology, as in the field of zoology, evolution is not a conclusion, but an interpretation. ("The Case Against Evolution," p. 126.)

These are strong, bold words; but they are fully justified by a study of the history of the sciences of geology and palæontology. The complete dependence upon "index fossils" for classifying the fossiliferous strata, as well as the explicit statements of the very highest authorities, show that geologists do not prove the age of the fossils by the rocks; but they prove the age of the rocks solely by their fossil contents. An "old" rock is one that contains "old" fossils; and it makes no difference what the rock looks like; nor what it is composed of, limestone, shale, or sandstone. Nor, in reality, does it make any difference where it is found in the vertical stratigraphical series; that is, it may be above or below any other rock mass which because of its fossils has been classed as "older" or "younger." An "old" rock is one that contains "old" fossils; and no other consideration whatever is permitted to interfere with the standard series of "index" fossils as the supreme court of final appeal in all questions as to the geological "age" of a deposit.

That this is the case is evident from the following language of one of the standard authorities on this subject:

"It may even be said that in any case where there should appear to be a clear and decisive discordance between the physical and the palæontological evidence as to the age of a given series of beds, it is the former that is to be distrusted rather than the latter." (H. Alleyne Nicholson, "Ancient Life-History of the Earth," p. 40.)

That geologists have the courage of their convictions, will appear from the way in which this principle is actually applied in the classifications adopted by the science, as shown by the following:

"We may even demonstrate [*sic*] that in some mountainous ground the strata have been turned completely upside down, if we can show that the fossils in what are now the uppermost layers ought properly to lie underneath those in the beds below them." (Sir A. Geikie, "Text-Book," p. 837; ed. of 1903.)

This method of reasoning may sound very astonishing to those trained in any of the other

sciences, or who have had any other mental discipline whatever. But an even more astonishing fact is that the methods here indicated have actually been carried out in the sciences of geology and palæontology for nearly a hundred years. And if there is any instance in the history of human thought of a more complete subordination of objective facts to a revered theory, I have not seen it. And all this is in spite of that well-recognised principle of all the natural sciences, which is expressed by F. W. Westaway in the following words :

"Any attempt to make facts square with a pet hypothesis is a sure and certain mark of the unscientific mind." ("Scientific Method," p. 250.)

I hope that the geological systems are at least fairly familiar to the readers, such as the Cambrian, Ordovician (Lower Silurian), Silurian, Devonian, Carboniferous, etc. ; for otherwise I could not possibly hope to make my subject clear. These names are chiefly of geographical derivation ; and they simply mean the rocks from here and there over the earth which contain certain kinds of fossils. These systems are arranged in a vertical series, the Cambrian at the bottom, as representing the oldest, the others gradually approximating more and more to the modern. Years ago, however, Huxley pointed out that "All that geology can prove is local order of succession ; " and that whenever we attempt to correlate the strata of one region with those of another, it is quite impossible to prove the strata in the one region are older or younger than those of the other. And he then proceeded to declare :

"In the present condition of our knowledge and of our methods, one verdict—'not proven and not provable'—must be recorded against all the grand hypotheses of the palæontologist respecting the general succession of life on the globe." ("Lectures and Lay Sermons," p. 30 ; ed. of 1913 ; London.)

This language is from an address before the Geological Society in 1862 ; and undoubtedly when he spoke these words Huxley meant exactly what he said. Unfortunately, however, he seems to have forgotten all about this great truth, when in later years he became the chief propagandist of the theory of organic evolution, a theory which would be little more than child's play, if it cannot rely upon an absolutely trustworthy record of the order in which the various types of life have actually appeared on the earth. In the light of subsequent scientific history I am compelled to look upon the later work of Huxley as an interesting psychological study in the subject of the will to believe.

If we look at this subject of the fossils in a

broad way, without any theoretical prejudices, we must own that the geological series, from the Cambrian and Ordovician up to the Tertiary and the Pleistocene, is a purely artificial arrangement, made for the purpose of more easily handling the vast mass of facts regarding the rocks. But the Cambrian rocks are not always found (in the field) at the bottom of the series; and they do not always look old; there are many places where they are soft and unconsolidated, and look as young as any recent sand or clay or gravel. Conversely, the very "young" Tertiary and Pleistocene often look extremely ancient, being hard and even metamorphosed and crystalline, and looking as old as any rocks on earth.

Furthermore, it might well be supposed that in following out this arbitrary rule about certain fossils being "old" and others being "young," serious difficulties would be encountered in the field. Chief among these difficulties are those cases which geologists call "deceptive conformities" and "thrust faults." Let me define these terms.

When we find two layers or beds of rock lying the one upon the other in such a condition that the lower one shows no sign of having been disturbed in any way, either by having been tilted up or eroded, before the upper layer was deposited upon it, the two beds are said to be "conformable," or there is "conformity" of bedding. Obviously in such a case no great length of time has elapsed between the deposition of these two layers. But it often happens that a bed called very "young," because of its contained fossils, is found in what looks like perfect conformity upon another bed with fossils which are classed as very, very much older. In such an instance, there is nothing in the way of erosion or disturbance to mark the "hiatus" or the "lost interval," though according to the geological scheme many millions of years must have elapsed between the deposition of the two beds. The physical evidence all tends to indicate that they must have followed one another in natural and uninterrupted succession, even in quick succession. To make the matter still worse, often the two incongruous beds look exactly alike, the same kind of limestone, the same kind of shale, or the same kind of sandstone; they look like one formation, not two; and no geologists would think of making two formations out of them except for their fossils. Such phenomena are termed "deceptive conformities"; and they are numbered not in hundreds, but in thousands, and are scattered all over the

globe. Often one of these "deceptive conformities" may cover an area of several hundred square miles, and occasionally thousands of square miles.

"Thrust faults" (often called simply "thrusts") are of similar physical character, but *inversely*; that is, the rocks are not physically inverted, but the order of the "index fossils" is the inverse of the "standard" order of sequence. Here again the beds often look much alike, and may even be composed of much the same lithic materials; though more commonly the two formations are distinct enough, but every scrap of physical evidence connected with them goes to show that the beds were actually laid down in the order in which we now find them. But the evolutionary geologist says: "No; for the *fossils show* that the upper beds are much 'older' than the ones underneath; hence we must suppose that these upper beds were once down deep underneath, but that they have been lifted up and pushed bodily over on top of these much 'younger' beds."

Examples of this sort are also found in many parts of the world. One famous instance of this sort is in the Alps, and comprises much of the middle of Switzerland; one is in Scandinavia; one in the Grampians; one 500 miles long in North China; and one in the Salt Range in India, where Cambrian beds occur on top of Tertiary.

A large number of such anti-evolution phenomena occur in North America. One that has become famous is in the south-western part of Alberta and the north-western part of the State of Montana, where the front range of the Rocky Mountains, in one place several parallel ranges, lie in what looks exactly like ordinary conformity on the Cretaceous of the plains, the mountains themselves being classed as Algonkian (or pre-Cambrian) in the Montana part, and as Cambrian and Devono-Carboniferous in the more northern parts. For the whole region is some 450 miles long, running to Mount Robson in the north, and comprising all of the Glacier National Park in the south, or in the Montana part.

I have not the time to describe these areas in detail. The actual facts in these cases have been given us by government officials, who express their amazement at the remarkable way in which these rocks resemble an ordinary stratigraphical sequence, in spite of the evidence of the fossils to the contrary. But so completely is the science of geology dominated by this evolutionary theory (or prejudice), that one is

called a " heretic " and almost cast out of the scientific synagogue if he dares to intimate that the physical evidence in such cases should be taken at its face value, no matter what may become of the theory.

Such, then, is the brief outline of the case against organic evolution. Of course, sooner or later, these facts are bound to receive an airing in public. At present, however, the thing that is in most evidence seems to be a concerted conspiracy of silence regarding these matters, at least in certain quarters. In the meantime, however, the " Fundamentalists " are making a great deal of these newly-discovered facts. All of which seems to be in accord with the prediction made some three years ago by Dr. William E. Ritter, of the University of California :

" If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again ; this time not so much between scientists and theologians, as among scientists themselves." (*Science*, April 14th, 1922, p. 398.)

Whatever may be the outcome of this controversy, at the present time the case against organic evolution may be summed up under the two main heads, the biological and the geological. In the former department the biological evidence has given out, for the biologists are still looking for what Darwin thought he had found, namely, some *cause* or *method* of changing one type of life over into a distinctly different type. As for the geological evidence, this witness has been clearly convicted of collusion with the one for whom it has been testifying ; hence its evidence should be thrown out entirely. We can never get an evolutionary answer from the rocks until we have prompted these rocks to testify for the evolution theory ; but what is the value of such supposed unbiased testimony ?

As for the real meaning of the lessons from the rocks, that is quite another matter, and would take me much too long. The above results hold good, however, no matter what interpretation we may place upon the geological record as a whole. Organic evolution can never be read out of the rocks until it has first been read into them ; and the world has supposedly outgrown such whirligig methods of proving a pet theory. And all the voluminous discussions about prehistoric man are vitiated through and through with these false and illogical methods borrowed from an infantile method of geology.

Evolution at the Bar

George M. Oakley

THE Dayton Trial, that attracted so much attention and created so much excitement, is over, and the smoke of battle has cleared away. Let us seriously consider the outstanding points in the case and inquire earnestly as to the effect of such a trial on our religious faith, or the influence upon the church of Jesus Christ.

Having been so recently a pastor in Tennessee, I am naturally interested in the trial and the outcome of all this in the state.

This Tennessee law, enacted a year ago, has, according to the public press, stirred our nation and been heard across the seas. Although containing only a few words, this new law has awakened more interest among the common people, excited more scientists, stirred the church in her theological thought, and caused more people to read the Word carefully, than perhaps any law since the Civil War.

Such widespread interest would naturally cause anyone to ask: (1) What is this new law? (2) Why did the Tennessee Legislature enact such a law? (3) What were some of the results of the Dayton trial?

I. The Law. "Section One, Be it enacted by the General Assembly of the State of Tennesee that it shall be unlawful for any teacher in any of the universities, normal and other public schools of the state, which are supported in whole or in part by the public school funds of the state, to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals."

II. This law was enacted to prevent the teaching of certain things in the public schools of the state. After the enactment of the law by a large majority, the governor was besieged to not sign the bill, but after serious consideration, signed the bill, giving as his reason, "A protest against an irreligious tendency to exalt so-called science."

Vicious attacks have been made in Tennessee against the Bible and Christianity by those who were unqualified to teach the principles of science to young people.

John Butler, author of the bill, and who also introduced

it into the Legislature, gave the following sound reasons for doing so: "The Bible is the foundation upon which our American Government is built, and the teaching of any theory which denies the Bible will, I believe, destroy the principles which have made our nation what it is. The teaching of *this* theory of evolution (the theory that was being taught, the theory against which the law was enacted) breaks the hearts of fathers and mothers who give their children the advantages of a higher education, in which they lose their respect for Christianity and become infidels. The evolutionists, against whom the law is directed, deny the immortality of the soul, the virgin birth of Christ, the resurrection of the body, and that the Bible is the inspired Word of God. If we are to exist as a nation, the principles upon which our Government is founded must not be destroyed, which they surely will be if we become a nation of infidels, and we will become that very thing, a nation of infidels, if we set the Bible aside as being untrue and put evolution in its place."

Not selfish motives, but good and sufficient reasons, prompted the enactment of this law.

III. The law violated. The following facts are well known: a young man by the name of Scopes, teacher in the public schools of Rea County, accused and indicted by the Grand Jury for violation of aforesaid law, does not deny his guilt, but boasts of it, admits he violated the law, denies the constitutionality of said law, and declares his intention to continue his efforts to have the law repealed. The superintendent of public schools testified that Mr. Scopes stated that he taught the theory of evolution as expounded in Hunter's Biology. On the witness stand, one of Mr. Scope's pupils testified that on a certain day, this statement was made: "Man in the beginning came from a germ which, through the evolutionary process, came upon dry land as a living cell. Man is classified in the same category with cats, dogs and other mammals."

To read this testimony as to such teaching in the classroom of Tennessee, convinces us of the wisdom of the man who wrote the bill, and of the Legislature that enacted the new law.

To read this lad's testimony would no doubt bring a blush of shame to our most noted scientists, and would cause them to ask where in all the *facts* of science did

this young professed scientist of Tennessee get such an idea.

The prominence of the lawyers called to assist in the Dayton trial gave wide publicity to the case and caused great excitement. Such men as the silver-tongued William Jennings Bryan, sent by the World's Christian Fundamental Association to assist in the prosecution, and Clarence Darrow, of Chicago, and Dudley Field Malone, of New York, employed by the American Liberties Union, not so much to defend the young teacher as to fight the new law and have it declared unconstitutional; also a great number of noted scientists, college and university professors, to give expert testimony as to facts and theories of evolution. Such a company of experts naturally roused a national interest in the case, and thousands of earnest and sincere men and women watched with keenest interest the outcome of the trial. Mr. Darrow, in his efforts to "enlighten the Judge," soon found that legal tactics, successful in noted criminal cases, would not influence the court or lead the Judge into decisions not in harmony with constitutional law and good government. His efforts to have the Judge dispense with prayer in opening the court, a custom of long standing in the South, brought down the contempt of the whole community upon him. His efforts to have the law declared unconstitutional failed, and the clear-cut decision carefully prepared and given by the Judge has been generally accepted and approved throughout the nation. The Judge also ruled that the question was not as to whether the doctrine of evolution was true or false, or was on trial, but only the simple question as to whether the law of Tennessee had been violated by the young teacher.

So completely did this ruling upset Mr. Darrow, that he forgot himself in criticising the court in such a manner he had to appear for contempt of court. He pleaded guilty, and his apology was accepted by the Judge in a Christian manner. Mr. Darrow's unethical conduct has been severely criticised by C. T. Marshall, Chief Justice of the Ohio Supreme Court.

In order that there might be a basis for an appeal to a higher court, the Judge permitted a certain portion of the testimony as to evolution to be put into the record. Naturally, Mr. Darrow and his associates desired the strongest evidence possible put into such a record and chose their strongest witness to testify, a man whom they considered most competent, a man of high ideals and Christian culture. Perhaps it would add to their side of the question to have a professed Christian and member of an evangelical church give such testimony that would contradict the accepted teaching of the Word of God. Their choice fell upon Dr. Metcalf, a teacher of zoology in one of our colleges, a great scientist, but in his testimony they lost their cause, and the Church has been strengthened in her stand against the doctrine of the Darwinian Evolution.

After Dr. Metcalf had told the court of his years of research and work as a

teacher of zoology and had recounted his degrees and connections in scientific research, Mr. Darrow asked, "Are you an evolutionist?" to which Dr. Metcalf replied, "Surely." Then he was asked to define evolution, but the Doctor was opposed to definitions and preferred to give descriptions. Then Mr. Darrow asked the direct question, "Will you state what evolution is in regard to man?" No wonder all attention was focused on the reply to be given by a witness of their own choosing, by which they expected to disprove the divine origin of man, break down the law, and show that the Bible was an allegory, and not the inspired Word of God.

Note carefully Dr. Metcalf's testimony which he gave to the court: "Evolution and the theories of evolution are fundamentally different things. The *facts* of evolution are all *theories*. There are dozens of theories of evolution, some of which are largely mistaken and some are wholly true." He further said: "Fundamental truths of evolution are found not so much in man as in the lower animals. Various proofs found throughout the universe make a tremendous probability in favor of the evolution of man. The serious proofs are so convincing that any informed man cannot doubt the *probability* of man's evolution." Now, what is your opinion of the definition of evolution and the proofs of it as given by the great scientist and chief witness before the court?

Since they (the evolutionists) state that their "facts are all theories," they have received their hardest blow at the hands of their friends and their chosen representatives, while the Church of Jesus Christ has gained her greatest victory in all this modern controversy.

When Dr. Metcalf was questioned as to when life first appeared, he said: "The evidence is not sufficient to determine when the first life appeared. Geologists measure in ages, not in years, and I am not an expert in that line. I would say six hundred million years is a modest guess." Yes, according to the expert witness, the whole theory of evolution is "modest guess"—no facts, only theories, the best theory only a "probability."

Shall men sit quietly by, permit such teaching to undermine and destroy the very foundations of Christianity, and because of a "modest guess," give up our Bible, deny our God, and the deity of Jesus Christ, say there is no resurrection or immortality of the soul, and follow men like Darwin and Darrow out into the blackness and darkness of doubt? Mr. Darrow said: "I am an agnostic, and I am proud of it," and thus denies the great truths upon which our civilization stands, the Church believes, and for which men and women have in all ages gladly become martyrs.

In the face of all these facts, why not have a law that will prevent the teaching of the follies and falsehoods of evolution to the youth of our America?

--The Presbyterian,
September 17, 1925

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By H. C. Leupold

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SOME REFLECTIONS UPON THE SCOPES TRIAL

By J. B. Briney.

THE Legislature of Tennessee passed a law making it unlawful for any one to teach the theory of evolution in the public schools of that State. A young man by the name of John T. Scopes violated that law, and an evolutionist had him arrested and indicted for the purpose of testing the constitutionality of the law, and the trial was pulled off in Dayton, Tenn., a few weeks ago. That any one should question the right of a State to pass such a law is remarkable. If a State has no right to determine what may, or may not, be taught in the schools that it supports with its money, then the doctrine of State rights is a farce. If I should employ a teacher to come into my home to teach my children, is any one so lost to reason as to say that I have no right to determine what may, or may not, be taught in that home? A State is a family on a large scale, and it has the same right to prescribe the curricula of its schools that a private family has. The idea that anything may be taught in a public school that any hare-brained "professor" may choose to teach is supremely absurd.

Two honorable courses were open to young Mr. Scopes. He could have complied with the law, or he could have resigned his position, and he might have done either without compromising his self-respect. The trial resulted in his conviction, and, when the judge asked him if he had anything to offer as a reason why he should not be fined, he said that he regarded the law as unjust! When did the principle that a citizen may violate any law that he regards as unjust come into vogue? What Government could stand upon such a principle? "No one e'er felt the halter draw with good opinion of the law!" It is more than likely that his statement was prepared for him by one of his brilliant lawyers who came down into Tennessee wearing airs of superiority as if "they were the people, and wisdom would die with them." Undoubtedly the defense lawyers who came from north of Mason and Dixon's line were obsessed of the notion that the people of Tennessee were a lot of ignoramuses whom they (the lawyers) would have to teach what laws to make for their own government, and how to conduct their courts.

But these lawyers returned to their homes wiser than when they came, having learned a few things from the people they expected to instruct. Especially must this have been the case with the one who got himself cited for contempt of court, and placed under the necessity of either making an apology or going to jail. He discreetly chose the former, and made an apology which the court accepted in terms that Dr. Darrow will probably not soon forget. The domineering and egotistical conduct of these lawyers had a tendency to prejudice their case from start to finish, and if Mr. Scopes had been wise he would have dismissed them from the case. They made it manifest that they considered the people of Dayton and vicinity a set of dolts who should sit at their feet and learn wisdom from them.

Mr. Darrow put Mr. Bryan on the witness-stand evidently with the idea that he would confuse the witness, and show that Mr. Bryan was an ignoramus, but the Chicago *criminal* lawyer met his match in the "great commoner." Evidently Mr. Darrow understands neither the Bible nor evolution, and he confessed himself to be an ignoramus, for he said that he

was an agnostic, and the literal meaning of that word is "ignoramus." He is reported as asking Mr. Bryan if he believed that Jonah swallowed the whale, and if Mr. Bryan had been disposed to answer a fool according to his folly, he might have said: "Mr. Darrow, I suppose you think that is smart, but I consider it a fool question propounded by a fool." But Mr. Bryan quietly replied, "If the Bible had said that, I would believe it," thus showing a robust and unswerving faith in the word of God. Of course, Mr. Darrow meant to ridicule the idea that a whale swallowed Jonah, he evidently being ignorant of the fact that there are well-authenticated cases of whales swallowing men, and even larger objects.

In the war of words between Mr. Darrow and Mr. Bryan, the former is reported as having characterized the latter's faith as "your fool religion." Of course, no one but a coarse, boorish criminal lawyer would have used such language, but it was in perfect keeping with the spirit of the lawyers who volunteered to rush to the defense of Mr. Scopes, not that they cared for their client, but to lay hold of an opportunity to vent their spleen against the Bible and the Christian religion. Mr. Gladstone, who would make a ten-acre field full of such men as these defense lawyers, devoutly accepted and practiced the Christian religion, and so have the overwhelming majority of the world's greatest men and women. Toward the close of his life Mr. Gladstone said that he had been associated in public service with sixty-five of the great men of the world, and sixty of them believed the Bible contained an inspired revelation from God. In view of this significant fact, what do the frothings of such infidels as Mr. Darrow amount to?

What is to be the effect of the Scopes trial upon the Christian religion? That remains to be seen, but my opinion is that it will be promotive of the interests of the kingdom of God. It is going to result in such a probing of the theory of evolution as will show the people at large that there is nothing to it more than a vain imagination. Heretofore, the common people have rather stood in awe of this fad, in view of its pretensions and the confident assertions of its partizans. But a time of reckoning has come, and the weaknesses and shortcomings of this materialistic philosophy are to be uncovered as never before, and the public will be shown that it has no rightful claim to be regarded as scientific at all. People will learn that the theory has been abandoned by the leading thinkers of the world who once tried to uphold it, and when they become acquainted with the swan song that Haeckel, an extreme evolutionist, sang over the fact that most of the great thinkers who formerly accepted the theory had given it up, they will breathe easy, and take a firmer grip upon their holy religion. Haeckel said: "Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is an error, and can not be maintained." In view of this statement the contentions of "professors," who have but a smattering of knowledge that they have picked up at second-hand, will be blown away like chaff before the wind.

In a recently published book entitled "Evolution at the Bar," the author, Mr. Philip Mauro, a distinguished lawyer of Framingham, Mass., who, for more than twenty years, was a believer in evolution, but, upon further and fuller investigation, became convinced that it is "opposed to every pertinent fact of history and natural science," has this to say: "As regards 'evidence' in support of the theory, there is none that would be admitted in any court of law. It

rests wholly upon unprovable assumptions, and upon highly speculative and far-fetched inferences. The evidence against it is abundant and convincing, and, while the subject is so vast and complex that we can present, in an article like this, only a small part of the counter-proof, yet we can give *all that is needed* in order to show that the theory is not only unsupported by proof, but is opposed both to the facts of science and to statements of Holy Scriptures." The death-knell of the theory has been sounded.

CHRISTIAN STANDARD September 12, 1925.

(continued from p.47)

Franklin D. Roosevelt made a speech at the Bryan Monument.

It will be remembered that two boys testified at the trial that Scopes had taught them evolution on April 24. *Did he?* "The strangest aspect of the case," says a writer in the *New York Sunday Times Magazine*, July 4, 1965, "lies in a casual remark that Scopes let drop before a reporter the day the trial ended. He had not wanted to be called as a witness, he said, because then he might have had to admit that on April 24, the day cited in the indictment, he had been absent from school. He had never taught the lesson that set off the Monkey Trial."

What, then, about the boys? Dr. Potter tells this in his *The Preacher And I*. "The day we left, as the train whistled in the distance, Mrs. Potter said: 'Johnny, I'd like to ask you a question before we go. You don't need to answer if you think it would make trouble. But I wonder if you really ever did teach evolution in Rhea County High School?'

"Scopes quickly looked up at my wife with surprise and admiration, and said, with a broad grin, 'In the High School I'm science teacher, or at least I was. Taught chemistry and biology and such. But my hardest job is coach in athletics--football in the fall, basketball in the winter, and baseball in the spring. I was pretty busy. Sometimes we had to use the biology period for planning our plays, and I reckon likely we never did get around to that old evolution lesson. But the kids were good sports and wouldn't squeal on me in court.

"On the train I asked her: 'How *did* you know?'

"And she replied, 'Oh I began suspecting something several days ago when Mrs. Rapp told me she overheard Darrow coaching the school boys what to say and what not to say on the witness stand. It took him a whole evening to get them letter perfect.'" pp. 292-293.

According to Scopes, *Reader's Digest*, Mar. 1961, p. 137, when the trial began Darrow sat down next to him. "'Don't worry, son we'll show them a few tricks,' Darrow whispered, throwing a reassuring arm around my shoulder as the judge ascended the bench."

@@@

The Dayton Trial.

THE outstanding event of the past week, if we are to judge from the space devoted to it in the newspapers, was the trial of a public-school teacher charged with teaching evolution in one of the schools of the State of Tennessee. This case might have been concluded in the course of a few hours, as the guilt of the defendant was practically admitted from the beginning. The defense, however, were anxious to utilize this trial as a means of getting their religious and educational views before the country. With this end in view, it availed itself of every opportunity to give expression to these views—however remotely they might be connected with the trial itself. The defense was especially anxious to be permitted to call "expert" witnesses who would testify to the truth of evolution and its compatibility with Biblical teaching. Ostensibly this was for the purpose of showing that the defendant had not broken the law, but really for the purpose of having the testimony of these so-called experts broadcasted through the newspapers. The Court very properly ruled that such testimony could have no bearing on the question of the guilt or innocence of the defendant in the eyes of the law. The defense, however, did succeed—apparently through the leniency of the judge—in getting one "scientist" to testify for a while, and the statements of a number of so-called scientific and Biblical experts read into the records. It also succeeded in getting Mr. Bryan to permit himself to be cross-examined by Mr. Darrow. Mr. Bryan consented to such a cross-examination with the understanding that Mr. Darrow would submit to a like cross-examination. For some reason, the Court, after having allowed the cross-examination of Mr. Bryan to proceed for some time, re-considered its decision—with the result that Mr. Darrow, the atheistic leader of the legal forces of the defense, escaped cross-examination altogether—for which no doubt he was inwardly thankful.

In its efforts at propaganda the defense had the willing assistance of a large number of newspaper correspondents. In general, the correspondents—those that we read at least—endeavored to create the impression that the atheistic Darrow was a hero and intellectual giant, and that the Christian Bryan was both a bigot and an intellectual weakling. One could scarcely fail to be impressed by the difference, in The New York Times, for instance, between the representation given by its editorial writers and correspondents and that warranted by the report of the testimony before the court. While the former gave the impression that Mr. Bryan had been discomfited and exposed as an ignoramus, the latter gave the impression that Mr. Bryan had more than held his own. It was true, of course, that Mr. Bryan admitted his ignorance along certain lines. If, however, there is a living man who would not have to admit ignorance when questioned on knowledge in general, including geology, paleontology, philology, ancient history, etc., we have not heard of him. Perhaps there was a time when there existed men who

could be spoken of as masters of the whole field of knowledge, but that time is past. To-day, most experts in one field scarcely understand the vocabulary used in another field. It is not necessary to approve of all Mr. Bryan's replies in order to maintain that the testimony given by him at Dayton will enhance his reputation—if that testimony itself is considered rather than the interpretations that have been put on it by hostile editors and correspondents.

The only question really at issue in this trial, it seems to us, concerns the constitutionality of the law under which the defendant was convicted. The case will now go to the Supreme Court of Tennessee. If sustained by that Court, it will no doubt go to the Supreme Court of the United States. The general opinion seems to be that its constitutionality will stand. What Dr. Fisher says in "The Pittsburgh Watch Tower" in this issue may be profitably read in this connection.

Little significance attaches, it seems to us, to the suit instituted in the District of Columbia by a certain professed atheist, ostensibly to restrain the teachers of that District from teaching disrespect for the Bible. Its purpose is evident. It is not to bar evolutionary teaching, but to discredit the Bible. It even alleges that the Bible teaches that the earth is flat, that it was created only 6,000 years ago, and that man was made in the physical image of God.

* * * *

THE PITTSBURGH WATCH TOWER

By Rev. S. J. Fisher, D.D.

IT is very interesting to note how some evolutionist leaders are shifting their claims and modifying their assertions. Thus Prof. H. F. Osborn, whom The New York Times adopts as its spokesman, no longer accepts Darwin's theory of the Descent of Man. Thus he says: "The entire monkey-ape theory of human descent is a pure fiction which has been set aside by modern anatomical research. No existing form of anthropoid ape is even remotely related to the stock which has given rise to man." Yet Professor Osborn cannot deny that Darwin's theory asserted this kind, and if in these forty years it has been expelled from scientific consideration, it is not unlikely to prefigure what Dr. Harold Morton calls the "Bankruptcy of Evolution," and Prof. Luther Townsend calls "The Collapse of Evolution." For these are Darwin's words: "Man is descended from the Simiadæ. This family is divided into the Old World monkeys and the New World. Man, unquestionably belongs to the Old World division. We do not know if man is descended from some comparatively small species like the chimpanzee or from one as powerful as the gorilla. Man is descended from a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits, etc." (Observe Darwin's assertive language, "unquestionably" "is descended," etc.) Yet, while Prof. Osborn is "setting aside these abandoned ape-monkey hypotheses of descent" (his own words), he and the radical evolutionists harp on the resemblances between the blood of men and monkey. If this hypothesis of relationship is thrown on the scientific scrap-heap, blood-tests are useless.

--The Presbyterian,

July 30, 1925

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Modernism Shows Its Hand In Tennessee "Monkey" Trial.

IF SEPARATION OF CHURCH AND STATE LEADS US TO KEEP THE DOCTRINES OF REVEALED RELIGION FROM BEING TAUGHT IN TAX-SUPPORTED SCHOOLS, HOW CAN OUR COURTS FAIL TO DECIDE THAT THIS IN PRINCIPLE ALSO FORBIDS THE SCHOOLS FROM TEACHING THE DOGMA OF A NATURAL RELIGION, WHICH IS OUT TO DESTROY THIS REVEALED RELIGION OF THE BIBLE?

THE SPOTLIGHT of publicity has been playing sensationally upon the trial of an immature young teacher, Scopes by name, for breaking the law recently enacted in Tennessee against the teaching in the public schools of Tennessee that man descended from bestial forbears.

The trial consumed a week. It was finished on Monday, July 20th. The defendant was found guilty and fined $100. There was an appeal to a higher court. The case was heard before Judge Raulston, at Dayton, a town in the mountain section. The press considered the possibility for hectic sensationalism to be great and was in glee. Reporters and special writers and camera-men foregathered by the score, especially from the daily newspapers in larger cities. A reading of some of the flood of words sent out by these men from the trial affords an interesting but discouraging commentary on the spirit and standards of the daily press of to-day. Almost without exception these special writers of the metropolitan press did their work in a way to feed their readers with the idea that man came from the monkey and that everybody knows this except hopelessly ignorant and benighted people—no proof, just hardened swagger and brazen assertion.

To make this "scientific (?)" allegation appear authoritative some of these voices of a hard-boiled press accused Tennessee and its people of being ignorant mossbacks. They said that all the scientists will now leave Tennessee, for "of course everybody accepts as a fact the dogma of man's descent from the brute—everybody whose opinion is worthy of consideration."

Away from Dayton professional devotees of the evolution doctrine welcomed the opportunity to be interviewed by the feverish press. Dean Rusby of Columbia University, shook his fist, so to speak, to relieve his feelings, declaring that henceforth the "American Educational Trust, Limited," will boycott Tennessee, that the Tennessee law makes "the pursuit of truth" [monkey doctrine] impossible [at the expense of the tax-payers]. (The brackets are ours—not the dean's).

'The highest paid editorial writer in the world"—daily advertised as such in the hectic Hearst paper combine—did not

grace the group of special writers foregathered at Dayton, but held forth none the less. With the utmost assurance he preached in the Hearst papers, repeating the over-worked formularies by which the urban press has generally mesmerized itself and is seeking to mesmerize the American public, which, if our people accepted them as true, would destroy our civilization, overturn the big printing presses that publish so many insufferably small ideals and turn us back to the German junker standard ofthe "survival of the fittest" by tooth and claw.

As the trial progressed it became obvious that the spirit which actuated the defense of Scopes was, through "trying" Tennessee's new law, to bring the Christianity of the Bible into court, try it, condemn it and kick it out—with the American press acting as "shout-master" for the bleechers.

Clarence Darrow, self-confessed agnostic, the Chicago attorney whose reputation has been made by saving the necks of the unspeakable McNamaras, radical-labor plotters who were behind the burning of the plant of the Los Angeles Times, and by his later defense of two young University students, Loeb and Leopold, evolution disciples and arch-murders,—Mr. Darrow was at Dayton as leading attorney for the defense and was twice daily featured in that spiritual Sahara desert of American life, the front page position of the metropolitan press.

Hon. William J. Bryan, who is the greatest lay exponent of the Christian gospel in America to-day, led the prosecution, and added to the unequalled devotion which God-fearing American people have for him.

For the most part "foreigners" present seem to have been infidels, agnostics and newspaper reporters, though a few voices of Bible truth were on hand in this outside group. The Dayton community seems to have been strongly in sympathy with the prosecution. Those mountaineers still believe their Bibles. Even the hard-boiled exparte pen-drivers of the press were willing to herald this and make capital of it—the wise city knows so much more than plain country people!

Attorney Darrow and other voices of the defense made it apparent before the trial was over that they had no care whether Scopes had broken the law of Tennessee. What Mr. Darrow was interested in—this defender of youthful murderers whose egomania was the confessed fruit of the teachings Mr. Darrow now wants forced on Tennessee and the nation—was to show that the Bible is untrue and that evolution is an accepted fact "among all thinking people."

Almost as concerned in this interest were many professors in American universities. Among these professors who appeared upon the scene to testify that "evolution is a proven fact" was the droubtable Shailer Matthews, the Chicago University light, and, Dean of the "Divinity Department" of that institution, once called Baptist! Dr. Matthew's testimony was broadcasted in the press, though not admitted by the court, and consisted of paragraphs of allegation we are sure

many great scientists will be ashamed to have masquerade before the public as "proof" of evolution.

Though the defense lawyers could have brought forward many scientists of standing now living and produced the published testimony of many others to the effect that evolution is really nothing better than an unconfirmed guess, utterly failing to establish itself as a fact—yet the agnostic Darrow and his defense group had assembled only those whose testimony was expected to help them override the trustworthiness of the Bible, and establish the alleged animal descent of man. In the press Darrow was quoted as naming one Bible-believing scientist of standing only to call him a "monteblank."

We are in no doubt as to the wisdom of giving space to review the bitter attacks staged by the Bible-haters in the court of Judge Raulston. But we feel that the comparative outspokenness, the freedom from dodging and from pretension of reverence for God or the Bible which were exhibited by agnostic legal lights at Dayton form a most instructive commentary for the American people upon what is really at the heart of the evolution dogmatists of this country. The scholastic voices of the doctrine have learned to veil their words more plausibly. The Modernistic preachers in the pulpit have become masters of the art of using words with veiled and double meaning. But Darrow and his group, whatever one must say as to their purpose, at least involuntarily served the interests of truth greatly, because they did not in pious subterfuge stoop to twist their words so as to make Bible-destroyers seem more religious than Bible-believers. Darrow's open mockery is more worthy of respect than the duplicity of a Modernistic professor.

Disgraceful as we regard the spectacle to which the country has been treated in this trial, it has done good. It acted as a great electric current, so to speak, which has taken hold of the self-assured and half-asleep masses (and classes) of our Christian people in the nation, whom an uninformed leadership was in many places trying to make believe that nothing was at stake in this question of monkey-teaching. The plain Christian people now see that the smooth speaker who asked us to remain peaceful was a blind guide. The professional religious pacifist will not find his counsels a means of prestige in the days now ahead. Thank God for that. The issue is now joined on this thing of whether God has created man and spoken to him in the inspired Bible or whether man has arrived by the grace of unnumbered millions of years and a blind "inherent tendency" of germs to build up something, by way of tadpole and monkeydom, to manhood, and then on to —the Modernist does not know what. That issue is joined and we shall not be able to put it aside.

HOWEVER TRYING THE ISSUE MAY BE, WE REJOICE THAT IT IS JOINED BEFORE THE ENEMY SUCCEEDED BY HIS SMOOTH PROPHECIES AND FALSEHOODS IN

PUTTING TO SLEEP THE CHRISTIAN CONSCIENCE OF THIS NATION.

The case has been appealed to the Tennessee supreme court. We do not see how the supreme court can do other than reaffirm the decision of Judge Raulston's court. There was not any justification for the agnostics and infidels in their idea that they would "prove" evolution and discredit the Bible at Dayton. The court had before it only the question of whether a youthful pedagogue, fresh from the hands of evolution-teaching professors, had broken Tennessee's law.

It may be expected that the voices of Evolution will now fill the American press with acclaim that "the truth" is being "crucified." Remember that it is not the truth but an extravagant, Bible-denying and unproven hypothesis which is forbidden espousal in Tennessee's schools, and that nobody's "freedom" to teach even this is questioned. His liberty to draw pay from Tennessee's God-fearing citizenship to preach his pet theory of unbelief is all that is forbidden.

Baptists, Methodists, Presbyterians, Catholics and other religious groups teach their doctrines in schools, but they support those schools, not the tax-payers. Let the infidels and agnostics do the same, and cease to demand that American public schools be turned over to them to teach their unverified anti-Christian philosophical theories.

Western Recorder July 30, 1925

Tennessee's Evolution Trial.

OUR PAPERS are reporting much concerning the coming trial of a high school teacher of Dayton, Tennessee, who has been arraigned for violating the Anti-Evolution law passed by the last legislature. We warn our Baptist people against being misled by the discussion that will be waged through the press during the next weeks. The courts of Tennessee and the Supreme Court of the United States have nothing to do with the doctrine of Evolution, and the decisions that are reached by the various courts regarding the case must be based absolutely upon the facts involved.

The business of the court of Dayton will be to ascertain whether or not the professor taught in violation of the new law. If he did then he must be fined as the law demands. Evolution as a doctrine or as a scientific principle cannot rightly be discussed in the court room further than to define the teaching of the defendant according to the law that has been passed. If the case goes to the Supreme Court of the State, it will be the business of that court to determine whether or not the Tennessee Legislature can pass a law regulating the matters that may be taught in tax-supported schools.

The part to be played in the trial by the Supreme Court of the United States, if the case goes that far, will be to say whether or not a State has the right to regulate its own education system. If the judges of the Supreme Court set themselves up as advocates of the doctrine of evolution and declare it to be a scientific fact which must be taught regardless of the wishes of the people of any community, of any State, then they will have overstepped their rights.

American Democracy is the issue at stake. "State's Rights" flares up once more in this trial that will ultimately become a matter of nation-wide significance. Tennessee has a right to pass laws to prohibit the teaching of Anarchy in her tax-supported schools. She has a right to prevent the teaching of infidelity in her schools. She has a right to pass a law compelling the reading of the Bible in her schools. She passes laws at nearly every session of the legislature setting forth the authors, titles, etc., of the text books that are to be used in her schools. The constitutionality of these rights has not been denied. How then can the courts say that the legislature has no right to pass another law, the sole purpose of which is to regulate the public school system?

If the courts set the law aside as unconstitutional, they cannot do so on the grounds that Evolution is true. If they sustain the law, they cannot do so on the grounds that Evolution is not true. Therefore, whichever way the case is decided, there will be no grounds for boasting.

To be sure, if the law is declared unconstitutional, Modernists, infidels, and all their tribe will gloat over a victory won and they will go forth without fear to propagate the soul deadening, moral-destroying doctrine of brute-ancestry. But if the case is decided in favor of the constitutionality of the law let all Christians rejoice that America still retains her democratic rights, chief among which is that of a State to govern its own affairs as it sees fit.

Let every preacher and layman keep before the public the fact that the thing on trial is not a doctrine, not a scientific hypothesis, but a fundamental principle of Democracy. If Tennessee has no right to pass a law preventing the teaching of Darwinian Evolution in its public schools, then it has no right to pass any law regulating its public school system. If the recently enacted Anti-evolution law is unconstitutional, then every law in the state that sets forth what shall and what shall not be taught in the public schools is unconstitutional.

The court of Dayton ought to rule out of order every speech, every effort to bring before the juries discussions of the doctrine of evolution per se, and compel the attorneys to stick to the one revelant point, namely, Did or did not the defendant-teacher violate the law?—Baptist and Reflector.

Western Recorder June 11, 1925

DR. NEWMAN OF CHICAGO UNIVERSITY AND DOWNRIGHT DISHONESTY
(By W. B. Riley)

Dr. Newman of the Chicago University is one of the men who was permitted to testify as a zoological specialist in the Scopes trial. Following the same, he wrote a book, in which he said: "The member of the State Legislature responsible for the draughting of the Tennessee Anti-Evolution Bill is said to have regretted his part in the passage of that measure when, for the first time, he learned that the Bible was a translation and was not originally written in English. This mistaken idea of the Bible is doubtless prevalent among the less educated adherents of fundamentalism. It is indeed unfortunate that so many people have made the Bible a fetish. Bible worship of this kind is an insidious kind of idolatry."

"When the attention of the Hon. J. W. Butler, the author of the Tennessee Anti-evolution Bill, was called to Dr. Newman's statement, he promptly wrote the following letter:

"'Chicago, Ill.

"'Prof. Horatio Hackett Newman.

"'Dear Sir:

"'A friend informs me that you have written a book on "The Gist of Evolution" and that on page 22 is this statement, "The member of the State Legislature responsible for draughting the Tennessee Anti-evolution Bill is said to have regretted his part in the passage of that measure when, for the first time, he learned that the Bible was a translation and was not originally written in English." This statement above is absolutely false. If you have made such a statement as the above, I ask you to publicly retract such statement and send a copy to me and also the Nashville Tenesseean.

"'Respectfully,

"'J. W. BUTLER.'

To this letter Dr. Newman replied as follows:

"'Dear Mr. Butler:

"'I am sorry that the statement attributed to you irritates you. It was made in good faith by me as it came to me from several people I met at Dayton in whom I have confidence. Note that my statement "is said to have regretted his part, etc." This is literally true as it came to me. I can not retract the statement as made but I am glad that I was misinformed about you.

"'Yours very truly,

"'H. W. NEWMAN.'

To this the Hon. Mr. Butler replied as follows:

"'Dear Sir:

"'Your letter of May the 12th to hand in which you say you can not retract the statement regarding me. You say the statement came to you from several people you met at Dayton. You will please give me the names and addresses of these people whom you claim made this statement to you and do so at once.

"'Yours respectfully,

"'J. W. BUTLER.

Dr. Newman replied as follows:

"'Dear Sir:

"'Your peremptory tone is hardly justified and accomplishes nothing. There is no reason why I should implicate other persons in this matter. All I can say is the statement to which you object was generally circulated about that defense headquarters at the Scopes' trial. Just who first made the statement to me I have forgotten, but it was generally talked about. Doubtless the ones who started the story were acquainted with you, for the story was talked as though overheard.

"'Yours truly,

"'H. H. NEWMAN.'

Mr. Butler says: "Ever since I could read I have known that the Bible was a translation and was not originally written in English."

The Hon. J. W. Butler resides in Lafayette, Tenn., and Dr. Newman at the University of Chicago. Dates and addresses were left off the letters to save space.

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Criticism from Those Who Claim Ape as Ancestor Not Worrying William J. Bryan

New Castle News, New Castle, Pa.

(Written for International News Service)

Editors' Note: Prominent educators at Chicago a few days ago denounced William Jennings Bryan as a "medievalist" and roundly criticized him for his opposition to the teaching of evolution in the public schools. At the request of the International News Service, the Commoner has written the following answer to his critics.

WASHINGTON, March 8—I am not disturbed by any criticism made by any man who thinks he is the descendant of an ape. He may boast of his brute ancestry, but it is a peculiar pride and there are comparatively few who share it with him.

When a college professor winds his intellectual tail around a limb of Darwin's family tree he naturally looks down with contempt upon ordinary people who walk on the ground and are content to believe that they were made in the image of God. But while this gives amusement to the "tree man," it does not disturb the people, except when such men take charge of the educational system of the country and undermine the religious faith of the children entrusted to their care.

Fail to Prove Claim

With something like a million species of life they have not yet been able to prove that a single species came from another.

The flimsy evidence upon which Darwinites build their faith would not be sufficient to convict a person of petty larceny in any court in the civilized world. And yet, upon this so-called evidence they repudiate the Bible. Darwinism made an agnostic out of Darwin.

You can silence any of these worshipers of a jungle ancestry by asking them to put in writing the vital truths which they reject when they consistently apply Darwin's hypothesis to the Bible. I have been trying to get some of these insolent guessers to answer the question but they avoid it. If they will show how little of the Bible they believe to be consistent with Darwinism the people will understand the extent to which they undermine faith with their ridiculous guesses.

Public School Teaching Disliked

They do not believe in the creation of man by separate act as a part of God's plan. They see no divine purpose in man's presence here. They exclude the miraculous and the supernatural as inconsistent with evolution. They libel Christ by denying His virgin birth: they rob him of His deity, and scout at His resurrection. In fact, they so belittle Him that they regard the finding of the fossil remains of what they call a five-toed horse as a more important event even than the birth of the Saviour.

When the Christian people of this country understand the ravages of agnosticism caused by the substitution of the unsupported guesses for the word of God, they will compel the atheists and agnostics to build their own schools instead of using the public schools for the spread of unbelief.

Christians do not object to the teaching of any truth—no truth can be inconsistent with Christianity—but they do object to fantastic guesses being substituted for the "thus saith the Lord" of the Scriptures.

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REPENTANCE WITHOUT RESTITUTION IN THE SCOPES CASE

It will be remembered that the New York Herald Tribune was one of the bitterest enemies of fundamentalism when the Scopes trial was before the American public. It did what it could to misrepresent the situation and make it appear that Tennessee was simply a backwoods company who were seeking to fasten the fetters of ignorance upon future generations. It is interesting, now, to have this same paper come to its senses and express the most sane and logical ideas on the Scopes case.

There are thousands of men across America who have been shouting aloud against anti-evolutionists that will one day experience an awakening, and in the instance of some of them it will be a rude awakening, indeed.

The wave of crime sweeping across the country is beginning to prove to the people that the brutal doctrine of Darwinism is producing brutality in a thousand social forms, and that it has no more kinship to the subject of science than it has to the origin of the stars.

Let us add, then, while the New York Herald Tribune voices itself with intelligence, here is their article of recent date: "In the hullabaloo that was raised over the Scopes case, many wild cries were uttered. Various amateur and professional liberals appointed themselves Paul Reveres and began to ride over the country with warnings that free religion and free speech were in danger, that an established church was in the offing and that the free development of science was at an end. These charges will doubtless be revived now that the Supreme Court of Tennessee has upheld the constitutionality of the famous "monkey bill."

"Now, if the free growth of scientific wisdom was in any degree obstructed or retarded by the Tennessee law, this excitement would have been justified. The whole country should have uprisen and damned a return to the Dark Ages. Similarly if the law had silenced all teaching or mention of evolution in the State of Tennessee. As a matter of fact, the law did none of these things. It applied only within schools or colleges supported by the taxpayers. It tied the tongue or pen of no one outside of teaching activities. Books supporting evolution circulate freely within that state precisely as they have always circulated. The sky is still the limit, so far as public debate and discussion go. To assert that there is grave peril to science or religion in such a limited regulation of teaching in certain kinds of institutions seems more like hysteria than science.

"If it be argued that the time to halt such a mistaken and an unintelligent tendency as that exhibited by the State of Tennessee is when it first shows its head, the answer is, we think, that the spirit of truth is never well served by exaggeration. Neither principles of law nor progress can be built around extravagant charges excitedly uttered. Instead of damning wholesale the State of Tennessee, it might be better worth the while of our intellectuals to examine the popular teaching of evolution and see how faithfully it conveyed the truth of science to the average mind. In the late warfare between science and religion the mistakes were not restricted to one side. The decision of the Tennessee Supreme Court has much calm sense and far-sighted constitutional logic to support it."

CHRISTIAN FUNDAMENTALIST
—July 1927

True Science And The Bible Agree

IS REAL Science opposing the Bible. Absolutely NO! That which is fighting and contradicting the Bible and Christianity today does not merit the name "Science." It is not even worthy to be called "theory." It is the rankest form of mental poison, which to characterize as a wild and silly hypothesis or guess is to heap flattery upon it. That which is striking at God, the Bible and Christanity today is *devilism.* We believe that the Bible explains and interprets itself better than any man can.

"God is His own interpreter, and He will make it plain."

There is no danger that Christianity will be defeated or destroyed. THAT SOME PREACHERS HAVE TURNED TRAITORS DOES NOT MATTER. It must be remembered that there are hundreds of individuals in the ministry who do not belong there. Many selected the ministry as a profession, NOT because they felt the call to sacrifice and service and had a burning desire to propagate the Gospel of Jesus Christ, BUT simply as a business or means of livelihood, as one takes up law, medicine, bricklaying, masonry, or some trade or profession. Many of this class in the ministry have turned to the religion called "Modernism" and its cornerstone—"evolution." That they vowed to preach only the Gospel of Jesus Christ doesn't seem to matter. That they swore before God to preach the Bible, appears not to trouble their consciences in the least. They fly with every wind of popularity, and still hang on to their jobs in hypocritical manner deceiving the poor people who depend upon them to expound the Word of God.

These men, wearing the "livery of heaven," are the worst enemies of God and the Bible and do incalculable harm by their smooth, sly, dodging and appropriating the terms and expressions of God's Word while they attack and endeavor to destroy it, thinking thereby to show themselves off as wise and scholarly, whereas they are driven to this course because *they do not know* what the Bible really says, and evidently do not make the effort to find out. They can't explain certain things and find it so much easier to skip over them, call them allegories or poems, or deny them outright.

We hold no brief for *Churchianity, sects* and *creeds.* We stand for and upon the Bible and the Bible only.

The Bible will firmly stand against all the assaults of so-called "modernism," evolution and infidelity.

In its own majestic language, the Bible defies its enemies, saying:

"Prove all things; hold fast that which is good."—1-*Thess.* 5:21.

The true Bible Christian can stand fast in the knowledge that what the Prophet Isaiah said, (*Isaiah* 54:17), is also as applicable to the Scriptures as to the Child of God. He said:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

There are powerful agencies in all sections standing firm for the fundamentals of Christianity and defending the Bible against the onslaughts and attacks of the socalled "modernist," the infidel, evolutionist, higher critic, and God-defying atheist. It is indeed gratifying to be able to mention the *Bible Champion* and its editors, among whom are numbered many of the most scholarly preachers and educators in the world, particularly Professor Leander S. Keyser, Dr. David J. Burrell, Dr. John Roach Stratton, and others; the *Moody Bible Institute Monthly* and its staff of God-fearing men and women, headed by Dr. Gray; the Bible Institute of Los Angeles, with which Dr. Torrey was associated for some time, and numerous modern Pauls such as Drs. Shields in Canada, Norris in Texas, Riley in our Middle-West, Mauro, Tucker and innumerable others. Of course, these do not all agree on every point, nor do we agree with them in all things, but all are sincerely, conscientiously and bravely fighting for the advancement of Truth and Righteous and devoting their lives to bringing men and women to Christ.

It is not strange that all of God's people do not agree on all points. The late H. L. Hastings, speaking of this said:

"What of it? Clocks do not all agree. Does that prove there is no correct time? I went once into a Methodist meeting-house, and the clock said two o'clock. I went out and looked at the clock on the Congregational meeting-house, and that said ten minutes of eight. The clocks did not agree, for the clocks DID NOT GO, and so it was impossible for them to be right. So there are many who profess to be Christians who 'do not go;' if they were better Christians there would be more agreement among them. But there is true time in spite of differing clocks; and there is true Christianity notwithstanding the divisions and disagreements of erring man; there is a correct time in the skies whether the clocks take note of it or not; and there is a true revelation from God to the souls of men, whether we accept it or reject it, agree with it or disbelieve it."

Do evolutionists all agree? Listen to this from *The Times Literary Supplement of June* 9, 1905. The title was "The Riddle of Evolution."

"Yet it would puzzle them (evolutionists) to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this or that, there is not a single point in which all agree; battling for evolution they have torn it to pieces; nothing is left, nothing at all on their own showing, save a few fragments strewn about the arena . . . ."

There are more differences of opinion among the believers in the religion of evolution than there are among professed Christians.

Some might object to our calling evolution a religion. Their quarrel is not with us, for some of the leading votaries of the ludicrous hypothesis have so characterized it.

Professor Edwin Grant Conklin, (Biologist), Princeton University, writing against the Bible and for evolution, shows that Christianity and evolution do NOT agree, but contradict each other, and specifically calls evolution a "religion," saying:

"The religion of evolution deals with this world rather than the next."

—Sunday World, Editorial section, June 21, 1925.

Professor Conklin was one of the first authorities turned to by the defenders of Mr. Scopes in Tennessee, and while he says that the Bible does not contradict science, he also says that there is the choice between special creation and evolution, and that he favors evolution. Thus he shows that they do contradict each other, while maintaining that they do not, for if they did not contradict, a choice would be unnecessary, and one could accept both with consistency. How happy the Bible Christian should be that the Bible does not contradict itself as do college professors and evolutionists!

What a spectacle though was presented in that socalled Tennessee "monkey trial"! Darrow and his associates hurling their bolts against the Bible and at the same time contending that their religion (evolution) agrees with the Scriptures! These defenders of evolution insisted upon presenting "expert testimony" ("Modernist" preachers, professors and others) to prove that the Bible and evolution agree! and ALL THE WHILE SHOT THEIR DARTS AND VENTED THEIR HATRED AGAINST THE BIBLE. They objected strenuously to having their socalled "experts" cross-examined, yet availed themselves of the opportunity of cross-examining Mr. Bryan, and in the cross-examination the "agnostic" lawyer, Darrow, showed his hatred for the Bible and Christianity, calling Mr. Bryan's beliefs "FOOL IDEAS." The majority of the people of that State and tens of millions of others, although not agreeing in every respect with Mr. Bryan, believe in Mr. Bryan's "fool ideas," as Mr. Darrow called Mr. Bryan's faith, and yet it was the purpose of Darrow, Malone ad their associates to attempt to show that evolution agrees with these beliefs which Darrow called "fool ideas." Consistency, thou art a jewel!

Beware of evolution and all fables. Evolution and its twin brother, "modernism," are direct fulfillments of Bible predictions and are the "fables" referred to by Paul, when he said:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears;
"And they shall turn away their ears from the truth and shall be turned unto fables." —2-*Timothy* 4:3-4

Bacon said—

"A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

Paul said:

"Prove all things; hold fast that which is good."—1-*Thess.* 5:21.

PEOPLE'S CHRISTIAN BULLETIN *July - August* - 1925

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Bryan Gives His Last Interview

The "Happy Warrior" Chats With a Friend of Fights Past and Prospective

By JAMES SCHERMERHORN

Sharon Lodge,
Clifton Forge, Virginia, July 27—

"And having on the helmet of Salvation."

THE figure of the panoplied battler for righteousness came to my mind when the helmeted and coatless Commoner—it was too hot in Dayton to put on the rest of the uniform of the Christian warrior—called for me at the drug store where the Scopes defiance of the Tennessee statute was first revealed. But he looked the uncapitulating Crusader.

It was the Friday afternoon following the rejection of the testimony of the great cloud of scientists who flocked to Dayton to confound the prosecution.

This reduced the issue to the matter of the young teacher's culpability before the law and forecast the defeat of the evolutionists. Court had adjourned till Monday.

I had dropped off the New Orleans-Cincinnati limited on the Southern to see about joining the Bryan party on its pilgrimage to the Holy Land next February.

The most eloquent voice in America on Mar's Hill, over the Manger in Bethlehem and beside the Garden Tomb at Eastertide, formed a beguiling outlook for one who had been under the Bryan spell in convention hall and on the hustings.

Always Fighting Under Torrid Conditions

I did not know till I detrained at the tiny station that it was to be a congratulatory call. But the calm in the somnolent streets indicated that it was all over but the pronouncing of sentence.

As I waited at the drug store, whose proprietor had turned over his home to Mr. Bryan, for the Commoner to come in his car and get me, I mused on how every foe he ever fought was in a confederacy with hot weather. That was a torrid summer he went through after "the crown of thorns, the cross of gold" climax. It was hot when I found him at the telephone at Fairview Farm in 1908, directing the proceedings in the auditorium at Denver. There was perspiration a-plenty in the anathematizing of Murphy and Ryan at Baltimore in 1912. It was nothing less than an inferno on the second floor of the Waldorf-Astoria one year ago, when the resolutions committee of the Democratic National Convention wrestled for 48 hours over the Ku Klux and League of Nations planks, and called upon Mr. Bryan to lead in prayer at the dawn of the third day.

And here he was again in a midsummer Armageddon battling for the Lord. Long ago he learned how to get out of a dripping shirt into a dry one between stops of his special car; this last challenging of the unbelievers on Mount Carmel had necessitated the fashioning of a shirt without collar or full-length sleeves.

And in this undress uniform he had won the outstanding victory of forty years of crusading.

Friends and Foes of the "Happy Warrior"

But he had paid the penalty of declaring the faith that was in him. As we motored out to the quietude of his mountain-side stopping-place, he said nothing in all of his political ex-

periences had approached the venom and malignity of insults and maledictions heaped upon him for bringing his fundamentalism to the Scopes trial. Taunts, detractions, threats in newspapers and letters were flooding his headquarters in the field.

Much of this the Happy Warrior expected. He had faced opposition too often to be perturbed by reckless assailment. But the Commoner did confess surprise that several supporters in past adventures, to whom he had appealed for expressions of approval in this effort to uphold revealed religion, had not only backed away from the cause, but had taken offensive methods of making their break with the battling believer known of all men and a tribute to their own intellectual courage.

These calumnies ranged all the way from the bartering of the Bryan birthright for the gold of Florida realtors to the use of the monkey's tin cup to collect first-page publicity from the Dayton trial. He was wearing the livery of Heaven to serve the devil of sordid self-seeking.

Mrs. Bryan, who was awaiting us on the front porch—chair-ridden, but sweetly self-possessed and mentally alert—shared her husband's glow over the collapse of the liberal's case; but she also was shocked by the personal rancor displayed by the opposition. The papers that morning had carried an interview with Mrs. Darrow in which she had expressed surprise that an individual of Mr. Bryan's tip-seeking proclivities was tolerated at all.

But Mrs. Bryan was no more dumbfounded than Mr. Bryan was at the Darrow sally delivered to a group of boys at the courthouse door: "You'll have a better time going to hell with me than to heaven with Bryan."

She was reminded of the old saw: "The clubs are found under the best tree in the orchard." I was glad to bring the report that in the several states I had traversed there were audible evidences on every hand that Mr. Bryan's whole-hearted upholding of the Divine origin of man and his immortal hope had quickened the faith of his fellow men and brought to their lips avowals of renewed fealty to their Lord and Master.

Similar testimony was in Mr. Bryan's hands that moment, expressions of gratitude from near and far for his uncompromising affirmations of faith in old-fashioned religion. Among the fervent greetings was a cablegram from the Bible Society of London, England, extending congratulations and prayers. Delegation after delegation motored up to the house, bringing greetings and good will; mountaineers and neighbors ventured in with the choicest things from their gardens, rapturously happy to show in this way their thanks to a leader for "standing by the kind of a Bible they couldn't keep house without."

It was plain there was more of the sweet than the bitter to Mr. Bryan in that afternoon of foreshadowed victory. Very earnestly he confided in me that he sensed the coming of the glory of the highest consecration to which he had been called—the ceaseless advocacy of the Old, Old Story against the slurs of agnostics, the indifference of the worldly and the assaults of the scientists.

Sundry Slanders Which Were Refuted

"I have noticed the reflections on my good faith," said Mr. Bryan, "to the extent of giving out the statement that I have never made an address on Sunday for material reward, and time and labor given to causes without compensation far outweigh the services for which it has been entirely legitimate for me to expect compensation. But my enemies always sniff at this, and because of their slanders the world receives what I have to say on the subject with incredulity."

I reminded Mr. Bryan of a convention of the high school boys of the Michigan Y. M. C. A., at Ann Arbor, where I had the privilege of introducing him. It was held in the Hill Auditorium on a Sunday night. Next day it was current that the Secretary of State had charged $500 for his services, at this religious service, a feature of

which was Mr. Bryan's success in getting 15,000 Michigan boys to sign the pledge.

It happened that it fell to me to settle with Mr. Bryan for the committee. As he refused to accept a penny for his services or for his trip from Washington, the injustice of the report of his thriftiness was evident.

Upon another occasion when the Detroit *Times*, of which I was publisher, carried in full Mr. Bryan's speech against the theory of evolution at the University of Michigan, I know that he paid out of his own pocket for a thousand copies of the paper and had them mailed to members of the student body. Yet the charge has persisted that he found the upholding of fundamentalism alluringly remunerative.

Then this spiritually minded man of the world, this moral leader who has kept himself unspotted from the world, said something upon which he placed the seal of confidence until death had laid upon him the silence of mortality. How little he dreamed it would be released so soon!

It answers the question of many of the Commoner's close friends—"Why does he take up the cudgels in such a dubious cause?"

It provides a different solution of his prominence at Dayton than the sordid one the abusers of Bryan hurled at him in dispatches to the eastern press.

When Mr. Bryan Got Ready for Action

"When I found that I possessed powers of appeal, that enabled me to influence men's thoughts and actions, I went into my closet and in prayer to my Maker sought the way in which I should make use of that gift. And then I followed the guidance that came to me. The first speech I made in Congress which attracted national attention was a matter of communion with God.

"Ever since, at the threshold of important decisions and undertakings, I have followed this practice. It has controlled me in coming to Dayton."

A great life hid with God in prayer! The calm that encircled him in the midst of contentions and calumnies came from the Beatitudes which reads: "Blessed are you when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake."

From that Dayton porch to pulselessness in the Sunday siesta only confirmed the forebodings of Mrs. Bryan while we had our afternoon together ten days ago. Faithful fellow-farer through all the tempestuous years of the Commoner's life, I noted the concern with which she followed from her invalid chair the approach of delegations that came to schedule her husband for "just one short speech." There was a procession of them.

"Pray speak a little louder, gentlemen," Mrs. Bryan would urge mischievously as the party moved from porch to gate. "I want to hear if you are giving Mr. Bryan any more work to do after he is through here. He must rest, gentlemen. I am a warning to him and to you. He has already drawn too heavily upon his nervous energy. Positively not another speech."

Yet the Commoner, seemingly in fit condition, felt he must keep going in a cause that had come to possess his whole being as the crowning crusade of his toilful forty years. Writing or speaking almost every hour since the verdict was pronounced in the Scopes case, he foreshadowed what he was prepared to suffer, if need be, namely, martyrdom—ready to spend and be spent in the same vicarious spirit that impelled exposure to Darrow's vitriolic shafts as he sat on the witness stand.

Father and Son Work on the Same Case

But with all of its tensity and interruptions there was much homely charm and satisfaction in that family foregathering. It was a joy to the parents to have William Jennings Bryan, Jr., the Los Angeles attorney, there as an associate with his father in the prosecution. "It is the first time Mother ever saw her husband and son in action together at the bar!" the senior Bryan announced.

Then there was evident pride in recapitulating the grand total of descendants—twelve grandchildren and one great-grandchild. Yes, indeed, a great-grandchild!

And there followed inevitably the fond recital of the third generation's sayings, especially that of the lawyer's little one in Los Angeles, who said when her father declined to tell her a second time what she must do to be restored to parental favor: "But, daddy, isn't it your business to give advice?"

Having traveled and campaigned with the Commoner much through 30 years, it was settled that I was to be enrolled with the sponsors of the pilgrimage to the Holy Land and to accompany the party. As we let our thoughts travel back over the track of three decades, there stood out two days that had to do with what was the most poignant disappointment of his official life.

The Pen Which Signed a Peace Pact

One was when I went over from Baltimore in the spring of 1913 to urge him to come to the convention of the Associated Advertising Clubs of the World, and he showed me the pen with which he had just signed the thirtieth international pact in the fulfillment of his long-cherished plan to maintain world peace by postponement.

We met a year later at a dinner given by Dean Williams of the School of Journalism at the University of Missouri, when Mr. Bryan had laid down the portfolio of state largely because the treaties he had negotiated by dint of long and earnest endeavor were put aside by the Administration as inapplicable to the European conflagration. The ex-secretary sealed his lips, insofar as the public was concerned, but I recall distinctly that his estimate of the President for whom he had saved the day at Baltimore was that he was the most self-centered man in all the world.

When I told Mr. Bryan I was leaving for a stay of a fortnight with Mr. and Mrs. J. H. Callahan at their lodge in the thermal region of the Alleghanies in Virginia, he asked to be remembered to them. He was their guest many years ago, and one of the things that fixed the event in his mind was that the Callahans were the only people he had met in his travels that could share with him the recollection of the wonders of the then inaccessible Shoshone Falls in Idaho. The incident illustrates the far reach of the Bryan journeyings.

Mrs. Bryan was arranging, when we parted, a collection of the old hymns, some favorite selection to be used every morning of the Holy Land pilgrimage in greeting the dawn of a new day amid sacred scenes.

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The Court—Col. Bryan, I will hear you.

Bryan't Last Court Speech.

Mr. Bryan—I don't know that there is any special reason why I should add to what has been said, and yet the subject has been presented from so many viewpoints that I hope the court will pardon me if I mention a viewpoint that has not been referred to. Dayton is the center and the seat of this trial largely by circumstance. We are told that more words have been sent across the ocean by cable to Europe and Australia about this trial than has ever been sent by cable in regard to anything else happening in the United States. That isn't because the trial is held in Dayton. It isn't because a schoolteacher has been subjected to the danger of a fine from $100.00 to $500.00, but I think illustrates how people can be drawn into prominence by attaching themselves to a great cause. Causes stir the world. It is because it goes deep. It is because it extends wide, and because it reaches into the future beyond the power of man to see. Here has been fought out a little case of little consequence as a case, but the world is interested because it raises an issue, and that issue will some day be settled right, whether it is settled on our side or the other side. It is going to be settled right. There can be no settlement of a great cause without discussion, and people will not discuss a cause until their attention is drawn to it, and the value of this trial is not in any incident of the trial, it is not because of anybody who is attached to it, either in an official way or as counsel on either side. Human beings are mighty small, your honor. We are apt to magnify the personal element and we sometimes become inflated with our importance, but the world little cares for man as an individual. He is born, he works, he dies, but causes go on forever, and we who participated in this case may congratulate ourselves that we have attached ourselves to a mighty issue. Now, if I were to attempt to define that issue, I might find objection from the other side. Their definition of the issue might not be as mine is, and therefore, I will not take advantage of the privilege the court gives me this morning to make a statement that might be controverted, and nothing that I would say would determine it. I have no power to define this issue finally and authoritatively. None of the counsel on our side has this power and none of the counsel on the other side has this power, even this honorable court has no such power. The people will determine this issue. They will take sides upon this issue, they will state the question involved in this issue, they will examine the information—not so much that which has been brought out here, for very little has been brought out here, but this case will stimulate investigation and investigation will bring out information, and the facts will be known, and upon the facts, as ascertained, the decision will be rendered, and I think, my friends, and your honor, that if we are actuated by the spirit that should actuate everyone of us, no matter what our views may be, we ought not only desire, but pray, that that which is right will prevail, whether it be our way or somebody else's. (Applause.)